AN

ANTIDOTE

Against

HERESY:

OR A

Preſervative for Proteſtants

against the poyſon of Papiſts, Anabaptiſts, Arrians, Arminians, &c. and their peſtilent Errours.

Shewing the Authors of thoſe Errours, their grounds and reaſons, the time when and occaſion how they did ariſe; with generall Anſwers to their Arguments taken out of holy Scripture and the Ancient Fathers.

Written to ſtay the wandering and ſtabliſh the weak in theſe dangerous times of Apoſtaſy.

By RICHARD ALLEN, M.A. ſometime Fellow of *Penbrooke* Colledge in *Oxford.*

PROV. 23. 23. *Buy the Truth and ſell it not.*

LONDON,
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AN

ANTIDOTE

AGAINST

HERESY

OR A

Preservative to Protestants

against Popish Errors &c.

Written to stop the spreading of

By RICHARD ALLEN, M.A.

TO THE
RIGHT HONORABLE
THE
Lords and Commons
Assembled in
PARLIAMENT.

Grace and Peace be multiplyed.

Right Honorable,

DIfferences in the Church have always caused differences in the Commonwealth; and differences in the Commonwelth do commonly widen those differences in the Church. Differences in Religion did cause these unhappy and unnatural

Wars; and theſe Wars have not ended but encreaſed them. For notwithſtanding the Solemn League and Covenant to extirpate all Popery, Hereſie, Schiſm, &c. and in purſuance thereof your late pious Ordinance to ſtop their farther growth, beſides the excellent labours of many learned men, yet Hereſies are encreaſed above number, like the unruly waters, the more they are ſtopt, the more they rage and ſwell. And indeed Hereſie, Prophaneſs, Barbariſm, and Atheiſm it ſelf have always and in all places followed war as cloſe as famine or peſtilence do; times of war and confuſion, being as fit times for the envious man to ſow his tares in, as times of peace, ſleep or ſecurity. And now for compoſing theſe differences; The Italians in a proverbial ſpeech uſe to ſay, that Hard to Hard never makes good ſtone-wall: Meaning, that in any difference, there muſt be ſome yeelding, or elſe there can never be any firm uniting. In matters of Religion, I have ventured to do ſomething, my calling thereunto engaging me, with extream longings to ſee peace and truth ſettled amongſt us: Theſe poor labors, I humbly preſent unto your

your Honors, hoping your Honors will take in good part, what is intended to a good end, though perhaps it may come much ſhort of it; and accept the work though ſmall, ſeeing the ſmalleſt ſtone will help to repair the greateſt breach.

Your Honors

humbly devoted

RICHARD ALLEN.

A TABLE OF THE HEADS OR CHAPTERS.

Chap.		
I.	*Of the holy Scripture.*	Page 1.
II.	*Of the Bleſſed Trinity.*	14.
III.	*Of the Creation,*	26.
IV.	*Of Providence.*	29.
V.	*Of the Fall of Man, and Original Sin.*	35.
VI.	*Of Freewil.*	40.
VII.	*Of the Perſon of Chriſt.*	44
VIII.	*Of the Office of Chriſt.*	48
IX.	*Of the Death of Chriſt.*	50
X.	*Of the Reſurrection of Chriſt.*	54
XI.	*Of Predeſtination.*	56
XII.	*Of Vocation.*	64
XIII.	*Of Juſtification.*	73

Chap.

The table.

Chap.		Page
XIV.	*Of Sanctification.*	7
XV.	*Of the Moral Law.*	8
XVI.	*Of Good Works.*	8
XVII.	*Of Death and Burial.*	9
XVIII.	*Of the Resurrection of the flesh*	9
XIX.	*Of Glorification in Heaven.*	9
XX.	*Of Hell.*	9
XXI.	*Of Purgatory.*	9
XXII.	*Of Images.*	10
XXIII.	*Of the Church.*	10
XXIV.	*Of the Sacraments.*	11
XXV.	*Of Baptism.*	11
XXVI.	*Of the Lords Supper.*	12
XXVII.	*Of Reformation.*	13
XXVIII.	*Of Toleration.*	14

The Preface.

GOD *never wrought miracle to convince Atheism, because his ordinary works convince it:* For the Invisible things of him, even his eternal power and Godhead, are clearly seen and understood by the works of the Creation. *Rom.* 1. 20. *And indeed never any people was heard of so barbarous, but did acknowledg a God, and though otherwise, rude and voyd of all civility, yet did profess and practise some Religion. The very nature of man it self so far abhors direct Atheism, that the Heathen made them Gods of wood and stone rather then have none at all, and gave Divine Honours, not to men only like themselves, but even to base and vile creatures, rather then be without a Religion. The Devil then not able to root up this perswasion of a Deity, so deeply and strongly fasten-*

ed

ed in the hearts of all men by nature; from Atheism he turned to Heathenism, from denying to multiplying the heavenly Deity, and with a multitude of false Gods abused the world almost 4000. years. But when the fulness of time was come, God sent his Son, a light to lighten the Gentiles, who with the beams of his glorious truth so scattered this universal fog of Paganism, that those lying vanities were shortly discovered, mens consciences convinced of their former gross ignorance, and turned from dead Idols to serve the living God. And now this old Serpent is put to a new shift, which the Father of lies was not long to seek of, but driven from Heathenism, betakes himself to Heresie, for the Worship of false Gods, setting up false worships of the true God, wherein he multiplied so exceedingly, that now there are as many false worships, as before were false Gods. To trace this crooked Serpent through all his turnings and windings, from the primitive times to this present, to observe the subtile ways and methods he hath used, to note by what steps and degrees he hath from time to time insinuated himself into the

very

very bosom of the Church, spreading this deadly poyson over all its Members, and every point of Doctrine so, that the true Religion at this day lays gasping and labouring for life, is a work too great for so small a volum. The first Instrument he found fit for this purpose was Simon Magus, of whom we read Acts 8. how he bewitched the people of Samaria. This Sorcerer is the Father of all Heretics, and his Heresie the cursed womb, from whence sprang that numerous brood, that now covers the face of the earth, and hath raised the devil a mighty Kingdom. As this day it is divided (though not against it self) in two main provinces, the Mahumetan in the East, in the West the Antichristian; of the one the Turk is Viceroy, of the other the Pope is Vicar: Under these two Generalissimoes all those enemies of Christ are listed, both the enemies of his Person, and the enemies of his Office; among whom, though there be a seeming difference, yet indeed there is a secret league; like Sampsons Foxes, their heads look contrary ways, yet they are all Foxes, and joyned together by the tails. These are the Foxes that spoyl the Lords Vineyard, and do more

hurt

hurt by ſecret fraud, then the Wild Boar by open force. Baalam *a falſe Prophet, did the* Iſraelites *more hurt then the* Amorites *with all their Armies: And that Heretick* Arrius *did the Chriſtian Church more hurt then the Savage Emperours did with all their Legions. No marvell then we are ſo often warned in holy Scripture to beware of theſe Seducers, and falſe teachers, becauſe they creep in unawares.* Jude 4. *They bring in their Hereſies privily, and inſinuate themſelves with fained words.* 1 Pet. 2. 1,3. *They have a form of godlineſs.* 2 Tim. 3. 5. *And with their fair outſides get within us, ſurpriſe, and lead us captive. And therefore we had need be very wary, and never more need then now; for Seducers wax worſe and worſe, deceiving, and being deceived.* 2 Tim. 4. *They compaſs Sea and Land, they fill Town and Country; and not only creep into houſes, but up into high places, ſo bold they are grown.* Now as Iannes and Iambres withſtood Moſes, ſo do theſe reſiſt the truth; men of corrupt minds, of no judgment concerning the Faith. 2 *Tim.* 3. 8. *But that they proceed no further, here are diſcovered*

their

their Errours, that being ſeen, they may be ſhun'd and avoided. And though here be not diſcovered all, which is almoſt impoſſible, yet here are, if I miſtake not, the principal, whereunto the reſt are but acceſſory. The end of this ſmall Work is to furniſh the weaker ſort, with general anſwers out of Gods own Word to the Arguments of the Adverſaries, and with plain Reaſons, if not ſufficient to defeat the enemy, yet enough I hope to defend themſelves; that they may be provided for them, whenſoever they be encountred by them, leſt being unprepared, at unawares they be led away with the Errour of the wicked. 2 Pet. 3. 17. *Theſe are the firſt fruits of a larger harveſt, if it be accepted, being but a handful taken out of a heap.*

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James Cranford.

March 28. 1648.

An

AN ANTIDOTE Against HERESIE.

CHAP. I.

Of the holy Scriptures.

Truth.

THE holy Scriptures of the Old and New Testament are the very Word of God, written by holy men as they were moved by the Holy Ghost, and contain all things that are necessary to be known, or beleeved, to eternal salvation, being sufficient of themselves to instruct the Church or people of God thereunto. By holy Scripture we understand only those books that were anciently accounted,

and are now received by the Church of *England* for Canonical.

Errours. Adversaries and Errours that oppose this truth are many; but may all be reduced to these three heads. 1. Are those that enlarge the Canon of holy Scripture, adding many things to it that are not of it. 2. Are those that diminish the same, denying some parts, and taking some books from it. 3. There be those that refuse and reject the whole, debasing and despising the Authority of the holy Scriptures, and esteeming no better of them then of humane writings.

1. Of this latter sort were anciently *Simon Magus*, *Montanus*, and such deceivers; and they are followed at this day by the *Anabaptists*, who call the written Word a dead letter, and ground their new doctrines upon revelations, dreams and visions, whereunto they give such credit that at *Sangal*, a Town of *Switzerland*, one of them cut of his brothers head, pretending a revelation or command from heaven so to do: *Sleidan Comment. l. 6.* By this art *Mahomet* brought his damnable religion in credit with the world; for having the falling sickness, he preten ded

it was a trance wherein he received revelations from heaven; and by the same art *Muncer*, *Becold*, *Cnipperdolling*, and other false Prophets of the *Anabaptists* in *Germany* seduced a world of poor miserable people to their own destruction. The Papists say the Scriptures are of no more credit and authority then meer Fables, without the Testimony and approbation of the Church; and take them quite away from the reading of Lay-people as dangerous and hurtful: and have burnt not only the books of Scripture, but bodies of men too, for having them in a known tongue; such bitter enemies they are to the Word of God.

2. There be others that deny not the whole, but diminish only the Canon of holy Scripture, refusing some parts and rejecting some books: 1. The whole New Testament, as the Jews do. Or 2. all the Old Testament, as the new Libertines do, who affirm it is abrogated: the Socinians, who say it is unnecessary, and may well be spared.

3. And there be others that enlarge the Canon of holy Scripture, adding many things to it; that are not of it; so

the Papists do; not only traditions or unwritten verities, as they call them, but fabulous legends also and written lyes, upon a pretence of want and defect in the Scriptures, as not containing all truths necessary to salvation; nor sufficient to instruct us thereunto, without a supply of Apochryphal books, traditions, and divers humane inventions.

Antidote The Scriptures are the only touchstone to try and discern Truth from Error by; and are called a Testament, because they are *testis mentis*, the witness of Gods most holy will; against all adversaries then, and their errours, we affirm;

I. First, that the Scriptures of the Old and New Testament are the very Word of God; of sufficient authority and credit without the Church, or any humane testimony, to establish any point of doctrine and decide any controversie of Religion. For such as the authority of the author of any writing is, such is the authority of the writing it self; but God is the Author of holy Scripture, therefore the Scriptures are of divine authority, of credit sufficient in and of themselves to be beleeved, without the testimony

testimony or approbation of any man or men. If the Scriptures be the Word of God, then who dares deny their authority, refuse what they command, or do what they forbid? But the Scriptures are the Word of God. For,

First, The pen-men, that wrote them, were called and sent of God; they were assisted of God, confirming their doctrine with mighty signs and wonders, beyond any humane power or skill: and they were inspired of God, teaching and writing, though themselves simple and unlearned, most high and divine mysteries, above the reach of any natural wit, and such as the very Angels of Heaven desired to look into.

Secondly, The doctrine, or matter that is written, is, 1. Heavenly and divine about heavenly and divine things. 2. It is most certain and true, all things that were foretold, most certainly came to pass; and though they were written in several places, ages, and times, by several persons, of several arguments, yet all the books of holy Scripture, from the beginning to the end, do most sweetly accord or agree together, as the dictates of one and the same Spirit of truth.

Thirdly, The effects of this heavenly doctrine are divine and wonderful, as never any writings in the world did produce the like; For though it be contrary to humane reason, and most cross to our natural lusts and affections, yet it works and wins so upon men both powerfully and sweetly, that it wooes and weans men, not only from the world, but also from themselves; It discerns the thoughts, comforts the heart, enlightens the mind, convinceth the conscience, and makes such a change in the whole man that it makes him a new man, transforming and conforming him to the image of God in true holiness, all most sure arguments of a divine Spirit.

Fourthly, It hath made a thorough conquest of the whole world, by the endeavors of very weak and silly men, bringing mighty Nations in obedience unto Christ, maugre all opposition that could be made against it, a plain demonstration that it is the Word of God and not of man; and it hath continued and been preserved even to admiration, though a world of counsels have been taken, and attempts made to destroy it.

Fifthly

Fifthly, The teſtimony of the Church in its due place is to be eſteemed as not a little moving; the conſent and confeſſion of Chriſtians in all ages, but eſpecially the ſufferings of holy Martyrs in defence of the ſame.

Sixthly, The teſtimony of the Holy Ghoſt to our hearts and conſciences puts all out of doubt: this doth not only perſwade, but moſt certainly aſſure us that the Scriptures are the Word of God; it imprints a firm belief of it in our hearts, called the *ſealing of the Spirit*, *Eph.* 1.13.

Laſtly, The holy Scriptures give teſtimony of themſelves: 2 *Tim.* 3. 16. *All the Scripture is given by inſpiration of God.* 2 *Pet.* 1. 21. *Holy men of God ſpake as they were moved by the Holy Ghoſt.* And the Prophets always delivered their meſſage, with, *Thus ſaith the Lord, The Mouth of the Lord hath ſpoken it.*

The Scriptures then are of ſupream and ſoveraign authority; above the Church and greater then the Church by ſo much as the authority of God is greater then the authority of men. The Scriptures, for the matter or ſubſtance,

were before the Church, even that immortal ſeed whereof the Chu ch ſprang and grew, and is ſtill the ground whereon it ſtands, the pillar whereby it is ſupported; *Epheſ.* 2. 20. The pillar and ground of the Church is the Scripture: *Irenæus* l. 3. *cont. Hær. c.* 11. The authority of him that ſpake it, is ſufficient to confirm it: *Theodor. in Ezek. c.* 34. The Scripture is to be judg in all matters of controverſie: *Iſa.* 8. 20. *To the Law and to the Teſtimony.* Joh. 5. 39. *Search the Scriptures for they teſtifie of me.* Acts 17. 11. The men of *Berea* ſearched dayly the Scriptures, whether thoſe things were ſo as *Paul* ſpake.

II. Secondly, The Old Teſtament is not abrogated, or grown unprofitable; but together with the New is ſtill neceſſary for our inſtruction. 2 *Tim.* 3. 16. *All Scripture* (the Old Teſtament as well as the New) *is profitable for inſtruction.* *Joh.* 5. 39. *Search the Scriptures*, ſaith our Saviour, (*i.*) the Old Teſtament; for then there was no other. Our Saviour ſpake many things out of the Old Teſtament to confirm the doctrine of the New, therefore it is of as great authority.

But

But *the Law and the Prophets were until* John, *ſince that time the Kingdom of God is preached,* Luk. 16.16. *Object.*

They were until *John*, and then not abrogated but ſwallowed up of a greater light; the Old Teſtament is the ſame Goſpel that is in the New; the ſame Spirit, ſame Chriſt; *Chriſt yeſterday, to day, and the ſame for ever,* Heb. 13.8. Yeſterday under the Law, to day under the Goſpel, and the ſame ſtill. The Old and New Teſtament give mutual light and teſtimony one to another; the one foretelling thoſe things that the other teſtifies are really and truly come to paſs. *Sol.*

III.

Thirdly, The Scriptures of the Old and New Teſtament are perfect and ſufficient of themſelves, without any other help or ſupply, to inſtruct us in the means of ſalvation. We are forbidden to add to, or diminiſh any thing from it, *Deut.* 12.32. *Rev.* 22.18, 19. And if a part were ſo perfect that it needed no addition, how much more the whole? *Pſa.* 19.7. *The Law of the Lord is perfect, converting the ſoul.* Joh. 20.31. *Theſe things were written, that believing we might have life everlaſting;*

and

and what can be desired more? 2 *Tim.* 3.15.17. *The Scriptures make us wise unto salvation: they make the man of God perfect.* This perfection of the Scripture excludes tradition; For what shall be added to that which is perfect? or what supply needs to that which is sufficient of it self? Tradition is either written or unwritten: 2 *Thes.* 2.15. Written Tradition is the Scripture it self: Unwritten Tradition, if it be agreeable to the Scripture, is included in the same, and so to be received as the Scripture it self: if it be against or contrary to the Scripture, it is to be rejected as the fruit of some lying spirit, and not the Spirit of God, for as much as that Spirit of truth cannot contradict the written Word, whereof himself was the Author.

IV. Fourthly, In all necessary points of faith the Scriptures are plain and easie enough to be understood, so that the simple and unlearned may and ought to read them. *Prov.*6.23. *The Commandment is a lamp or candle, and the Law is light.* Psa.19.7,8. *The testimony of the Lord is sure, and giveth wisdom unto the simple; the Commandment of the Lord*

Lord is pure and giveth light unto the eyes. Psa.119. *Thy Word is a lanthorn unto my feet, and a light unto my paths.* And if it be a light, it must needs enlighten others, and cannot be hid but only to them that are lost; not that the Scriptures themselves are hidden, dark, and obscure, but *the god of this world hath blinded Their eyes*, &c. 2 *Cor.*4.3. The end of the Scriptures, is the instruction of the Church; *Rom.*15.4.*Whatsoever things were written, were written for our learning*; and one necessary mean to attain this end is the perspicuity and plainness of the Scripture; for if it were dark or doubtful, how should it instruct us? In vain is it called a Light, if it be dark in it self; and to no purpose are we sent to learn it, if it be so to us. The Scriptures are an instrument to beget Faith: *Joh.*20.31. *Rom.*10.17. And the first step or degree of faith is knowledg, which the Scriptures could not beget if they were dark, difficult or obscure.

But S. *Peter* says, there are many things in S. *Pauls* Epistles *hard to be understood, which unlearned men wrest to their own destruction*, 2 Pet.3.16. *Object.*

If

Sol. If any thing be hard in one place, either it is such as the ignorance thereof will not hazard our salvation, or else it is explained and made easie in another place. And by unlearned men the Apostle understands not men wanting humane learning, as the liberal arts and sciences, &c. but men unlearned in the Scriptures themselves, such as most times the learned and wise men of the world are. For it is known, that men otherwise unlearned, simple and ignorant, coming in humility, the fear of God and love of truth, using prayer, reading, comparing of Scriptures, &c. have attained unto a sufficient measure of saving knowledg. For the Scriptures discover themselves by their own proper light, one place expounding and opening the meaning of another; *August. de Doct. Christ.* l. 2. c. 2. 9. 24. all things are seen by the light, but light by it self.

V. Lastly, Those books that we commonly call *Apocrypha* are not of divine authority, because they were not written by the Prophets or men divinely inspired, as the other Scriptures were, that are therefore called *the Scriptures of the Prophets*, Rom. 16. 26. Our Saviour

viour divides all Canonical Scripture into *Moſes and the Prophets*, Luk. 16. 29. But none of thoſe books were written by *Moſes* or any of the Prophets, nor dictated by the Spirit of God, but ſavour of a prophane and lying ſpirit, as containing matter and ſtories, both vain, fooliſh, and fabulous, very often contradicting themſelves, and alſo the known Word of God; as in the books of *Tobit* and the *Maccabees*, the *Stories of Bell and the Dragon*, are ſpecially to be found.

The Jews received none of thoſe books in their Canon: neither by any of the primitive Chriſtians or ancient Fathers were accounted for Canonical: and what account the learned Papiſts themſelves make of them, may appear by *Arias Montanus*, who in the front of his Bible hath theſe words: *There be added in this Edition the books written in Greek, Which the Catholick Church, following the Canon of the Hebrew, reckoneth amongſt the Apocrypha.*

CHAP.

CHAP. II.

Of the Bleſſed Trinity.

Truth. THere is but one living and true God everlaſting; and in the unity of this Godhead there be three perſons of one ſubſtance, power and eternity, the Father, the Son, and the holy Ghoſt.

Errours. This one point of Chriſtian Religion is the very baſis or foundation of all the reſt; and if this be ſhaken, the reſt muſt needs totter and fall to the ground: and therefore the devil hath raiſed up ſuch furious adverſaries to oppugn it with ſtrange and monſtrous blaſphemies; as of old did *Simon Magus*, *Cerinthus*, *Ebion*, *Manes*, a Perſian, a man according to his name furious and mad, and ſuch like: at this day the adverſaries to this doctrine of the Trinity are all the enemies of Chriſt and his divinity, as the unbeleeving *Jews*, all *Mahometans*, *Turks*, *Moors*, and ſuch miſcreants; among Chriſtians only ſuch as have ſuckt their principles from the ſchools of thoſe Infidels.

They

They ſtand marſhalled all in two Regiments. 1. The firſt is of thoſe that deny all diſtinction of perſons in the Godhead, making the Father, Son, and Holy Ghoſt but ſeveral names only of one and the ſame perſon in regard of ſome diſtinct actions or offices. This Hereſie was commonly aſcribed to *Sabellius*, but *Noetus* a diſciple of *Montanus* hatcht it, and *Simon Magus* layd the egg long before; at this day it is revived by one M. *Erbury*, a late Chaplain of the *Army*, who taught, *That there is but one perſon in the Godhead, and when we read of the Father, Son and Holy Ghoſt, we muſt not take them for ſo many diſtinct perſons, but only as ſo many appearances of God unto men.* And truly if M. *Erbury* had been that Sorcerers own diſciple, he could not have deviſed a doctrine more like his, as it is recorded by St. *Auguſtin*, lib. de Hæreſ. ad *Quodvultdeum* cap. 1.

There be others that admit a diſtinction of theſe 3 perſons but deny the equality of them, *That the Son and Holy Ghoſt are not God equal With the Father, of one ſubſtance and eternity With the Father.* This was the Hereſie of *Arius*, whoſe

whoſe chief undertaking was againſt the Son of God and his eternal generation; and of *Macedonius* who denyed the Godhead of the holy Ghoſt. They are both revived at this day among us; that of *Macedonius* by one M. *Biddle*, who not queſtioning the Godhead of the Son, a point, as he profeſſeth, wherein he is not yet ſo well reſolved, denies only the Godhead of the holy Ghoſt, granting no more but, *that he is an excellent creature, and chief of all the miniſtring ſpirits.* One M. *Beſt*, not fearing that fearful judgment that befel *Arius*, (who burſt aſunder in the midſt like *Judas* the traitor, that his bowels guſhed out) hath notwithſtanding revived his Hereſie, and in theſe times of general and deſperate Apoſtacy hath found many favorors and followers. Now the fountain of all theſe impure waters was *Simon Magus* an impious ſorcerer: and the conduit that conveyed them to our times almoſt was *Mahomet*, an impudent impoſtour: For about the year 630. or as others pleaſe 670. that vile and lewd *Arabian* began his curſed book called the *Alcoran*, and therein amongſt a multitude of other impure follies, impi-

ous

ous fables, and lyes he raked alſo together & cõmended to his barbarous followers all thoſe Hereſies and Blaſphemies againſt the Trinity: Out of this filthy puddle *Michael Servetus* a Spaniard, a man better read in *Mahomets* curſed Law then in the holy Goſpel of Jeſus Chriſt, ſuckt his Hereſie; about the year 1530. for denying the eternal Son of God he was burnt at *Geneva*; and out of his aſhes aroſe that monſter *Socinus*. But to paſs by particular perſons, the firſt Country that made defection from this truth was *Tranſylvania*, a Country bordering upon the *Turks*, from whom they received this point of their Religion; for to gratifie or comply with thoſe barbarous neighbours, they abjured their Faith in the holy Trinity about the year 1593. denying the Son and holy Ghoſt: the contagion of this peſt is now ſpread into moſt places of Chriſtendom.

The devil hath deviſed and uſed many ways and manifold ſleights to elude this ſacred truth, but all drive at this one end, even to ſpoil (if it were poſſible) our Saviour Chriſt of his Divinity, and ſo deſtroy at one blow the whole body of Chriſtianity.

The Antidote we ſhall divide into three doſes or propoſitions.

1. That there are three perſons in the eternal Godhead, &c. *ſc.* Father, Son, and holy Ghoſt.
2. That the Son is God everlaſting, equal with the Father.
3. That the holy Ghoſt is God everlaſting, equal with the Father and the Son.

1. That there are three perſons in the Godhead, &c. *Gen.* 1.26. *And God ſaid, let us make man in Our Image.* Gen. 3. 23. *And the Lord God ſaid, behold the man is become as one of us.* Iſa. 6. 8. *And I heard the voyce of the Lord, ſaying, Whom ſhall I ſend, and who will go for us?* [*I*] plainly expreſſing the unity of eſſence, and [*Us*] the plurality of perſons. *Gen.* 19. 24. *And the Lord rained upon Sodom and upon Gomorrah fire and brimſtone, from the Lord out of heaven.* Hoſea 1. 6, 7. *God ſaid unto them, I will ſave them by the Lord their God.* So *Zech.* 2. 8, 9. & 3. 2. *Pſa.* 2. 7. ---*the Lord ſaid unto me thou art my ſon.* *Gen.* 1. 2. *The Spirit of God moved upon the waters.* Mat. 3. 16, 17. & 28. 19. *The Father, Son and Holy Ghoſt*

Ghoſt are plainly and diſtinctly named. So 1 *Ioh.* 5. 7. *There are three that bear record in heaven, the Father, the Word* (that is the Son) *and the Holy Ghoſt.*

We ſee how this ſacred truth, which at the beginning was more obſcure, in every age grew clearer and clearer like the morning light till it came to perfect day; firſt a plurality of perſons is intimated; then a Trinity is expreſly named; and laſtly a plain difference or diſtinction is made of divers perſons, one ſpeaking of or to the other, and both are called the *Lord of hoſts* and *Lord God.* So *Ioh.* 8.17,18. *The witneſs of two men is true, I am one, &c.* plainly making his Father and himſelf two. *Ioh.* 5.32.37. *There is another that beareth witneſs of me; ſc.* the Father: and *Ioh.* 14.16,17. *And he will ſend you another Comforter, even the Spirit of truth.* Here the word [*another*] puts a manifeſt and plain difference between the Father, Son, and Holy Ghoſt; ſo that there is another and another, (*i.*) three diſtinct perſons in the Godhead, but not another and another thing, for one ſingle undivided eſſence is common to all three.

*Joh.*15.26. *The Comforter &c. which cometh out from the Father.* Joh.16.28. *I came out from the Father.* Now by theſe emanations or comings out of the Son and Holy Ghoſt from the Father, it is evident, that they are diſtinct perſons from the Father, each of them having a true ſubſiſtence proper to himſelf. And yet theſe three perſons are but one eſſence; three in one and one in three; differing but not divided; ſeveral but not ſundered; many and yet one: all diſtinct for their perſons, all one for their nature, ſubſtance, or eſſence; according to that 1 *Joh.* 5. 7. ---*and theſe three are one.*

Object. In this text we are to underſtand not an unity of eſſence but of conſent or agreement; as it is more plainly expreſt *v.* 8. *and theſe three agree in one.*

Sol. In theſe two verſes the Apoſtle oppoſeth the heavenly and earthly witneſs, or the teſtimony of men and the teſtimony of God. The earthly witneſs he calls the teſtimony of men in the plural number, becauſe they are three in number, and though they agree in one, yet they are not one, but three different and diſtinct things. The heaven-

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ly witneſs he calls the teſtimony of God in the ſingular number, *v.* 9. knitting three in one, becauſe though they are three in number, yet they are but one in nature, three perſons in one ſubſtance or eſſence: and ſo three bear witneſs in heaven, and yet all is the teſtimony but of one God.

Secondly, The Son is God everlaſting, &c. *Iſa.* *Who ſhall declare his generation,* Joh. 1. 14, 18. & 1 Joh. 4. 9. *The only begotten Son of the Father.* He is not a Son by grace, either of Creation as the Angels, or Adoption as the Saints are; for then he were neither the only Son, nor begotten; *To which of the Angels ſaid he at any time thou art my ſon?* Heb. 1. 8. No: for though they are all the ſons of God by Creation, yet this is the only Son by generation and God hath no other. The Son of God then cannot be a creature (as wicked Arrians affirm) becauſe he is begotten; for if he were made, created or adopted, then he were not the begotten Son, nor the only Son, becauſe by creation and adoption God hath more ſons then one. Now begetting is always of the nature and ſubſtance of the parents; and ſo

this Son is begotten of Gods own ſubſtance, therefore alſo called his *Own Son*, *Rom.*8. 32. And becauſe God is a moſt ſingle eſſence, that cannot be divided or communicate it ſelf by parts, therefore he hath not a part, as the ſons of men have, but the whole ſubſtance of his Father, and ſo muſt needs be one God with the Father. He muſt needs alſo be coequal, of the ſame power and majeſty; and coeternal too, everlaſting as the Father himſelf is everlaſting, becauſe being both but one ſubſtance or eſſence, they were never nor could be one without the other.

He is called in Scripture expreſly God, as *Iſa.*9.6. *The mighty God.* Tit.2.13. *The great God.* 1 Joh. 5.20. *The true God.* Rom.9.5. *God over all.* Pſa.40.7. Heb. 1. 8. —*to the Son he ſaith, thy Throne, O God, endureth for ever.*

Such works are aſcribed to him as agree only to God. 1. The work of Creation. *Ioh.* 1. 3. All things were made by him. Of Preſervation. *Heb.* 1.3. All things are upheld by him. *Mat.* 9.2. Forgiveth ſins. *Ioh.* 10. 28. giveth eternal life, which none but God can do: and *Ioh.*5.19. whatſoever the Father

ther doth, that the Son doth likewiſe.

The eſſential attributes of God are given to him; as 1. Omnipotency, *Rev.* 1.8. Eternity, *Iſai.* 9. 6. Omniſcience, *John* 21.17. He is equal with the Father, *John* 5.18. *Phil.*2.6.

Divine worſhip is given to him, which is due only to God: *Pſal.* 97.7. *Worſhip him all ye Gods*, *Heb.* 1.6. *Let all the Angels of God worſhip him.* Which were plain Idolatry, if he were a creature; and *John* 5.23. the ſame honor is due to the Son that is due to the Father, The Apoſtles profeſs themſelves the ſervants of Jeſus Chriſt, Rom.1.1. 2*Pet.*1. 1.*Jude* 1. *Rev.*1.1. We are commanded to truſt in him. *Iſai.*11.10. *Rom.* 15. 12. To beleeve in him as we do in God, *John* 14. 1. and *Pſalm* 2. 12. *Bleſſed are all they that put their truſt in him.* But *Jer.* 17. 5. 7. it is, *Curſed are all they that truſt in man, and make fleſh their arm, and whoſe heart departeth from the Lord*: It is apparent then, that the Son is God equal with the Father.

Thirdly, The Holy Ghoſt is God everlaſting, one living and true God with the Father and the Son. For, firſt, he is called expreſly both Lord and God, 1

Cor. 12.5. and 6. 28. *the mighty God*, *Iſai.* 40.13,18. and *Iſai.*6.9. compared with *Acts* 28.25,26. *Pſal.* 95. compared with *Heb.*3. *Levit.*26.12,13. compared with 1 *Cor.*3.16. & 6.19. & 2 *Cor.*6.16. where he is called the Lord our God, the Lord our maker. Our bodies are the temples of the living God, 1 *Cor.*3.16. and the temples of the Holy Ghoſt, 1 *Cor.*6.16. Now if we were commanded to build him a temple of wood and ſtone, it were a clear proof of his Godhead, becauſe this ſervice is only due unto God; how much more, ſeeing our ſelves are called his temple. *Auguſt. lib.* 1, *Cont. Maxim. Arian.*

2. Divine attributes are given to him. 1. *Omniſcience*, 1 *Cor.*2.10. *Omnipreſence*, *Pſal.*136.7. *Eternity*, *Heb.*9.14. But above all, that which God takes to himſelf as a peculiar mark to be known from all falſe Gods, even to foretel things to come, *Iſai.*41.23. is aſcribed to the Holy Ghoſt. 2 *Sam.*23.2. *Acts* 1.16. 1 *Tim.*4.1.

3. Such works are aſcribed to him as are proper only to God. As of 1. Creation. *Job* 26.13. & 33.4. Of Preſervation. *Gen.*1.2. Of Regeneration, Sanctification, *John* 3.5. *Tit.*

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3.5. 1 *Cor.* 6.11. Alſo he raiſeth the dead, *Rom.*8.11. And therefore the ſecond general Councel held under *Theodoſius* the great, condemned *Macedonius* in theſe words: *If he were created, how doth he create? How doth he ſanctifie? How doth he give life? &c. for theſe are not the works of a creature, but the peculiar works of the great and mighty God.* Laſtly, The very name of Spirit ſheweth his nature; for as the Spirit of man is of the nature of man, ſo the Spirit of God is of the nature of God; not a part, as the ſpirit of man is a part of him, but the whole Godhead, for the Divine Eſſence is not compounded of parts. And whereas he is called the Spirit of the Son as well as of the Father, and is ſaid to be ſent or come by and from them both; from hence appears clearly the eſſential Union that is between them, that all three are but one God.

The Catholick Faith then is this; That we worſhip one God in Trinity, and Trinity in Unity, neither confounding the perſons, nor dividing the ſubſtance: The Father is God, the Son is God, and the Holy Ghoſt is God, and yet they are not

not three Gods but one God: For the Godhead of the Father, of the Son, and of the Holy Ghoſt are all one, the glory equal, the Majeſty co-eternal. In this Trinity none is afore or after other, none greater or leſs then other; and he that will be ſaved muſt thus think of the Trinity. *Athanaſ. Symb.*

CHAP. III.

Of the Creation.

Truth. IN the beginning God created the Heaven and the earth, and all things therein, both viſible and inviſible. Man he formed of the duſt of the ground; not corrupt and ſinful, as now he is, but according to his own likeneſs or image, in true holineſs and perfect happineſs.

Errours. There were anciently many *Errours* about the Creation that now we do not hear of; the Maſters whereof were *Simon Magus*, *Cerinthus*, *Marcion*, *Manicheus*, and divers others. At this day, firſt, the old *Anthropians* or *Anthropomorphites* are new riſen: they conceived

tured grosly, because it is said, man was made after the likeness of God, that therefore God had a body in shape like mans body: *Epiphanius* imputes it to their rudeness, sparing to call them *Hæreticks*, but rather *Schismaticks*. So the *Messalian Hæreticks*, of old, thought that God might be seen with bodily eyes, mistaking that saying of our Saviour, *Mat.* 5. *Blessed are the pure in heart, for they shall see God.* This *Errour* is maintained at this day by those that affirm, that *Adam* was created after the likeness of God in personal shape, and that God hath a personal shape, the which he can make visible when he please. *Osiander* taught, that man was made like unto God by influence of the divine substance; an *Errour* borrowed of the *Manichees* and *Priscillianists*: For *Manes* taught, that the body of man was made of the substance of the Prince of darkness, but his soul was part of the Divine substance. From the same stock sprang that doctrine of one E. *Avery*, who published in print, *Anno* 1647. That the reasonable soul in all mankind is God himself. With these I rank the *Familists*, who say, That *Adam*

dam was all that *God* was, and *God* all that *Adam* was. The *Papists* also have their *Errours*, concerning the Image of God in *Adam*, original righteousness, the place of Paradise, tree of life, &c.

Antidote Man was made after that the heaven and earth were finisht, as a creature partaking of both; in his soul heavenly, in his body earthly: a little model of the whole Creation. And it is said, he was created after the likeness or Image of God, not that the body of man is like God in shape and proportion; for God is a Spirit, and hath no body or bodily members, no visible form or lineament, and therefore is called the invisible God. *Col.*1.15. But man is like God. 1. In the grace, majesty, and comelines of his body, excelling the other creatures, and after a sort resembling the Divine Majesty. 2. In his soul; Because 1. It is immortal like God. 2. It is endued with understanding and will like God, and adorned with Divine graces, as wisdom, knowledg, righteousness and true holiness, and that these are the more special and principal parts of the Image of God in man, appears, *Ephes.*4.23. *Col.*3.10. 3. Man is like God in his dominion o-

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yet the other creatures given him in his first Creation, *Gen.* 1. 28. being in that regard a petty God to other creatures, as Magistrates are to other men, *Psal.* 82. 6. Lastly, The very name of Image doth clearly evince, that the soul of man is not God himself, nor any part of the Divine substance, because nothing is the Image of it self, or can be said like it self. And the souls of wicked men shall perish for ever in hell, *Mat.* 10. 28. And therefore the soul of man is no part of the Divine substance, but an immortal nature created of nothing by the power of God, and breathed into the body.

CHAP. IV.

Of Divine Providence.

Truth. GOD having made the world of nothing, did not leave it to it self, but doth stil by his Almighty power and wisdom sustain and govern the same; preserving all things that are, and disposing all things that are done freely, and according to his own good pleasure; so that

that nothing is, or comes to pass rashly, or by chance, but according to the counsel of his heavenly will.

Errours. Adversaries to this truth are, 1. *Atheists* and *Epicures* that deny all Providence, holding, That all things were created, and are dayly acted by chance and fortune. 2. *Stoicks* and *Stoical Patrons* of fate and destiny, that have devised a certain chain of second causes, wherewith they have tyed Gods hands, as it were, and not left him the liberty to change, alter or order things at his own will and pleasure. 3. *Familists* hold, That all things are ruled and ordered by nature. 4. Some place many things in our own power and freewill, which they say are not subject to Providence. 5. Worldlings ascribe all the good that befalls them to their own wisdom and endeavours. 6. Divers imagine that Gods Providence doth not reach unto every small and trifling matter, conceiving it not agreeable to his Majesty and greatness, even as it is too low and base for a Prince to look into the affairs of his Kitchin.

Antidote That there is a Divine Providence over-seeing and over-ruling the whole world,

world, and all things therein, is clear, because there is a God infinite in wisdom and power, which were not so, if any thing came to pass by chance or fortune, or could be done without him, or beside his will and pleasure. The whole Scriptures bear witness unto this truth; and in particular, *Prov.* 15.3. *The eyes of the Lord are in every place.* Psal. 113.6. *He abaseth himself to behold things done in heaven and earth.* Psal. 135.6. *Whatsoever the Lord pleased, that did he in heaven and in earth, &c.* For Isai. 43.13. *If he work, who shall hinder it?*

1. First, God doth order and dispose all things freely according to his own good will and pleasure, without the least compulsion or restraint: and it pleaseth God to do many things contrary to the course of nature, as when he caused the Sun to stand still at *Joshua*'s command, and go back at *Hezekiah*'s request, to shew that the order or course of nature is nothing else but a Law or Statute of his own making, that he can repeal, alter and change when he please; and that all second causes are but several links of Divine Providence that depend one upon another, and all upon God.

Secondly

2. Secondly, Gods Providence extends to all creatures, even the moſt baſe and vile, *Pſal.* 104. 27. All creatures wait upon him, *Pſal.* 147.9. The poor Ravens as well as the ſtately Lions, the peaſant as well as the Prince, *Pſal.* 82. 1. *God ſtands in the Congregation of Princes*, Pſal. 113.6. *He takes the ſimple out of the duſt, and poor out of the mire*, Pſal. 146. *He relieveth the oppreſſed, and looſeth the priſoner.* Pſal. 33. 13. *The Lord beholds all the children of men, and conſiders all that dwell upon the earth.*

3. Thirdly, To the moſt caſual actions, *Prov.* 16.33. *The lot is caſt into the lap, but the whole diſpoſing thereof is from the Lord:* and what more caſual then lots?

4. Fourthly, To the moſt trivial things, *Mat.* 10.29. An hair doth not fall from our heads without his Providence, and what more trivial?

5. Fifthly, Even wicked and ſinful actions are ſubject to Divine Providence; ſo that ſin it ſelf is not committed without or beſide his will, his moſt wiſe Providence ordering and turning it beyond the purpoſe or intent of the ſinner to his own

own glory and good of his people, *Acts* 4. 28. His hand and Counsel fore-determined whatsoever was done against Christ: So that God was an actor in the business as well as *Judas*, and yet God was just and righteous, *Judas* wicked and sinful, because in all one thing which they both did, there was not all one cause or end for which they did it. *August. Epist.* 48. *ad Vincent.*

But if God have such a hand and stroke in sinful actions, then he is the Authour of sin. *Object.*

God forbid; God doth not infuse any evil or malice into us, but in him we live and move, and such as we are, such we are moved by him, unless he please to alter and change our nature. The earth gives sap to all trees, but that some bring forth evil fruit, the fault is not in the earth, but in the evil quality or disposition of the trees. God is an actour in sinful actions, and yet is not the Authour of sin for all that: God hates sin, whereof, if he were the Author, how then shall he be the Judg? How shall he take vengeance? *Rom.* 3. 5, 6. *Sol.*

All things, then, that are, or are done in the world, are subject to Gods Providence;

dence; both Angels and men; bruit creatures, and devils themſelves; all degrees of men, high and low; their perſons, life, liberty and eſtates; all their actions, both natural, and voluntary; good and bad; nothing ſo ſmall that is hid from his ſight; nothing ſo caſual, but he directs it; nothing ſo trivial, but he takes notice and diſpoſeth of it.

Great are the works of the Lord, inſomuch that after a marvellous & unſpeakable manner, that is not done beſide his wil, that yet is done againſt his will, becauſe it ſhould not be done if he did not ſuffer it; neither doth he ſuffer it againſt his will, but with his will; neither would he, being good, ſuffer evil to be done, unleſs, being alſo Almighty, he were able to bring good out of evil. *Auguſt. Enchirid. cap.* 100.

CHAP. V.

Of the fall of man, and of Original sin.

OUR first Parents, *Adam* and *Eve*, were created in a perfect and blessed estate, both holy and happy, but through their own voluntary disobedience in eating the forbidden fruit, contrary to Gods command, they fell from the same, plunging themselves, and all their posterity, into the contrary estate of sin and death; so that by, and ever since that unhappy fall, the Image of God is defaced in all mankind, every mothers son is conceived in sin, and born a child of wrath. *Truth.*

Some endeavouring to extenuate the sin of *Adam*, and make it less, say, That it was only the intemperance of the Appetite. *Pelagius*, and his followers, deny Original sin, affirming, That *Adam* sinned only to his own hurt, and nothing at al hurt his posterity thereby, so that no man shall ever perish in hell for *Adams* *Errours.*

ſin: That ſin is derived from the firſt man by imitation or example only, not by generation or natural diſcent: That Infants derive no ſin from their Parents, and therefore need not to be baptized, in their ſteps tread the *Anabaptiſts*. The *Papiſts* do not deny Original ſin, but yet extreamly leſſen it, and make nothing almoſt of it; and they ſay, that concupiſcence or ſin remaining after Baptiſm, is not truly ſin, nor ſo called, becauſe it is properly ſin, but becauſe it cometh of, and enclineth unto ſin, or is the matter whereof ſin is more eaſily bred; ſo they have decreed it quite againſt the Scriptures, accurſing all that dare ſay the contrary. *Concil. Trid. Seſſ.* 5. *c.* 1.

Antidote Theſe are the divels ſubtilties, by covering and hiding the diſeaſe to make it incurable; but that of *Adams* ſin was no ſmall offence, being an act of horrid rebellion againſt God, will appear, if we do but open and diſſect the ſame, and ſee how many foul ſins that one contains within it. As, 1. Intolerable pride and ambition, for not content with the Image of God ſtampt upon him; he affected alſo to be equal unto God in Majeſty, *Gen.* 3. 5. *Ye ſhall be as Gods.*

2. Unthank-

2. Unthankfulneſs for that variety and plenty of all other creatures freely given for their uſe. 3. Foul Apoſtaſy from God to the devil Gods enemy. 4. Unbelief, the ground of all the reſt in deſpiſing the Promiſe and Commandment of God, giving credit to the devil, who charged God with untruth, malice and envy of their good. *v.*4.5. And therefore this ſin is not to be weighed by an apple, or meaſured by the exceſs of natural appetite.

2. Original ſin is ſo called, becauſe it takes beginning from our very beginning, birth and conception, ſo that we are ſinners ſo ſoon as we are or begin to be; according to that confeſſion of holy *David*, *Pſal.* 51. 7. *I was ſhapen in Wickednes, and in ſin hath my mother conceived me.* This Original or birth-ſin, is propagated over all mankind, and that two ways according to the two parts of it, *ſc.* the guilt of *Adams* tranſgreſſion, and the corruption of nature; the firſt is propagated by imputation, *Rom.* 5. 19. *By one mans diſobedience many were made ſinners.* And *v.*18. *By the offence of one judgment came upon all men to condemnation.* And *v.* 15. *By the of-* II.

fence of one many be dead. For being all in *Adams* loins, we ſinned in him, even as *Levi* being in *Abrahams* loins payed tythes. &c. *Heb.* 7.9 The ſecond comes by generation, (whereon the firſt by imputation alſo is grounded:) For *Adam* was the common ſtock & root of al mankind, and could not derive unto us who are the branches any better ſap or quality then he had himſelf; the ſtreams cannot be ſweet if the ſpring be bitter, or pure if that be unclean, *Job* 14.4. *Who can bring a clean thing out of an unclean? truly no man.* This Original corruption conſiſts 1. In a diſability and averſneſs to all that is good. 2. In a proneneſs to all manner of evil, *Rom.* 7.14. *et ſeq.* The parts affected with it, are indeed all the parts and powers of body and ſoul: the underſtanding darkned, 1 *Cor.* 2.14. the conſcience benummed, *Epheſ.* 4.19. the will enthralled, *Rom.* 7.23. affections diſordered, *James* 4. 1,2. all the members of the body made Inſtruments of ſin, *Rom.* 3.13,14,15. & 6.19. And ſo it is ſaid of *Adam* (though himſelf were created in the Image of God; yet after his fall) that he *begat a ſon in his own likeneſs*, (i.) corrupt like

like himſelf, the Image of God being defaced, *Gen.* 5. 3. It is clear then, that there is original ſin, *(i.)* an hæreditary guilt and corruption that comes to us from our parents by natural generation, both by plain teſtimonies of Scripture, and alſo by experience in Infants: For although they have not *ſinned after the likeneſs of Adams tranſgreſſion*, Rom. 5. 14. *(i.)* actually, yet ſeeing death, which is the puniſhment of ſin, hath paſſed upon infants as well as men; it is evident, that they are born in ſin, for where there is no ſin, there can be no puniſhment due. *Rom.* 5. 12. *By one man ſin entered into the World, and death by ſin.* Rom. 6. 23. *The wages of ſin is death.* Epheſ. 2. 1, 3. *We are dead in ſin, and by nature children of wrath.* John 3. 3, 6. *Except a man be born again he cannot ſee the Kingdom of God: For that which is born of the fleſh is fleſh.* If we were not corrupted with ſin in the firſt birth, there would not be ſuch neceſſity of a ſecond: a man in his natural birth is nothing but fleſh, and that this natural corruption remains ſtil in the regenerate, and is properly ſin, ſee *Rom* 7. 14. *et ſeq. Gal.* 5. 17.

Chap. VI.

Of Freewill.

Truth. Since this lamentable fall of our first parents and by means of the same, the nature of man is so wholy corrupted, and the whole race of mankind brought into that miserable bondage under sin, that no man is able, by any natural power in himself, to beleeve in God, or turn unto him, to will or think, much less do any thing that is good and acceptable in the sight of God.

Errours. Adversaries to this doctrine were of old certain Philosophers, out of whose schools crept the doctrine of *Freewill*, taught first by *Pelagius*, and now followed by the *Anabaptists*, *Arminians*, *Socinians*, *Papists*, *&c.* who say; *That* natural men have a power and freedom of will to choose & do those things that God commands, and to omit or refuse those things that he forbids: for otherwise, say they, God gave his Law in vain; in vain also are all counsels, exhortations, precepts, promises and threatenings

tenings; rewards and puniſhments: neither can a man be juſtly puniſht for not doing thoſe duties that are impoſſible for him, or he not able to perform. That our Freewil was not loſt in the fall, but only weakened, that we are but half dead, and have ſome life and power ſtill left in us, to ſtir up our ſelves; that grace is only an help to weak nature: and the like.

Although by the fal of our firſt parents, the Image of God was defaced and our nature corrupted, yet man remains ſtill a creature reaſonable and capable of grace, having the ſame parts and faculties that he had before, and in them ſome reliques of Gods image; in the underſtanding ſome light and knowledg of God, and ſome notions of good and evil: in the will a liberty in natural and civil actions, and in all things a freedom from compulſion. But there is a fourfold eſtate or condition of man: 1. Of Creation. 2. Of Corruption. 3. Of Renovation. 4. Of Glorification. All the queſtion is about the ſecond, what power a man in this condition hath to convert himſelf or to do good; and it is reſolved, according to the Scriptures, that *Antidote*

that man by nature hath no power at all to do good, or turn himſelf to God. For 2 *Cor.*3.5. *We are not ſufficient of our ſelves to think any thing as of our ſelves; but our ſufficiency is of God.* Phil. 2. 13. *It is God that worketh in you, both to will and to do, of his own good pleaſure.* Eph.2.1. We are by nature dead in ſin; as unable to turn our ſelves unto God as a dead man to raiſe himſelf to life. *Joh.*15.5. Saith our Saviour, *Without me ye can do nothing.* Joh. 6.44. *No man can come unto me, except the Father draw him.* Joh.6.29 *This is the Work of God, that ye beleeve, &c.* Mat.16.17. *Fleſh and blood* cannot *reveal Chriſt unto us &c.*

Concil. Arauſic. cap.19. If man could not retain, without the grace of God, what he had received; how ſhall he recover, without the ſame, what he hath loſt. *Ambroſ. lib.* 1. *de vocat. gent.* Never let a man truſt his own ſtrength, now it is broken, that could not ſupport him when it was ſound and freſh about him. *Bern. de gra. & lib. arb.* It were better we had never been, then to be at the diſpoſing of our own will: It is our own will that makes us the devils ſlaves, not

not his power; it is Gods grace that makes us his ſervants, not our own will. More teſtimonies might be brought; but whom theſe few will not ſuffice, thouſands more will never ſatisfie; *Cui pauca non ſufficiunt, plura non proderunt.* Concil. Arauſic. *cap.*25.

But if it be ſo; God may ſeem unjuſt to require that of us in his Law, that we are not able to perform. *Object.*

Not at all: for in our firſt Creation God gave us ſufficient abilities which we loſt by our own voluntary fault, according to that *Eccleſ.*7. *God made man upright, but they have found out many inventions:* It is not unreaſonable then or unjuſt with God to require his own of us again, though we have prodigally loſt or miſpent it. *Sol.*

If man hath no power in himſelf to do good; to what end then are exhortations, admonitions, precepts, promiſes, or any preaching? *Object.*

They are not in vain, but the means ordained of God to ſoften our hearts, and bend our wills to his Will. St *Paul* ſaith, *God worketh in us both the will and the deed*, and yet ceaſeth not to exhort us unto both: Our Saviour invites *Sol.*

us often to come unto him, and yet saith, *No man can come unto me except the Father draw him*, Ioh. 6. 44.

CHAP. VII.

Of Christ his Person.

Truth. IN this miserable and forlorn plight, the merciful God left us not to our selves, hopeless and helpless, but sent his Son to take our nature upon him, that being perfect God and perfect man, he might fully satisfie for our sins and redeem our souls from death and hell.

Errours. The enemies of Christ are of two sorts. 1. The enemies of his person. 2. The enemies of his office. Of the first sort were *Simon Magus*, *Cerinthus*, *Marcion*, *Samosatenus*, *Arius*, *Nestorius*, and such Monsters: whereof some denyed his Divinity, others his Humanity; Some the purity of his conception, others the truth of it: some confounded the two Natures, denying their distinction; others denying their union, divided the person, of one making two: some said

ſaid he took the body, but not the ſoul of man; others that he took an ætherial or ſpiritual, not a true body, and ſuch like. They are ſeconded at this day by the unbeleeving *Jews*, *Turks* and all *Mahometans*, *Antitrinitarians*, *New-Arians*, *Anabaptiſts*, *Familiſts*, *Socinians*, particularly by Mr *Paul Beſt* and others: who deny the Divinity of Chriſt, affirming, *That he was but a meer man*: ſome fear not to ſay, *He was a ſinful man*: ſome, *That he was God, but not from everlaſting*: *the Son of God, but not before his incarnation*: *God by merit, office or excellency of gifts, not by nature and generation.* The *Anabaptiſts* ſay, *he brought his fleſh with him from heaven, and took it not of the Virgin.* The *Familiſts* turn the Incarnation of Chriſt into an Allegory; holding, *That every one of their family is Chriſt, and the taking in of their belief is the Incarnation*: Having diſcourſe once with one of them, he would not ſay, Chriſt came or was come, but is now come in the fleſh; *Chriſt is now come in my fleſh*, ſaid he, *and now I ſpeak, Chriſt ſpeaks to you.* So alſo Mr *Erbury*; *By fleſh*, ſaith he,

is not meant the humane nature, but the coming of Christ is the manifestation of the Godhead in the flesh of Saints.

Antidote Against these hellish Blasphemies we oppose these heavenly Truths.

I. First, That our Lord Jesus Christ is very God, *Isai.9.6. Unto us a child is born, &c. the Mighty God, Rom. 9. 5. of whom Christ came, who is God over all blessed for ever.* 1 *Tim.* 3. 16. *God manifest in the flesh.* Rom. 1.4. *Declared mightily to be the Son of God, &c.*

II. Secondly, Christ is very man, and had a true body, taking flesh of the Virgin *Mary*, therefore often called the son of man: And 1 *Tim.* 2.5. *The man Christ Jesus.* Isa.7. 14. *A Virgin shall conceive, and bear a Son.* Mat. 1.20. *She was found with child by the Holy Ghost.* Gal.4.4. *He was made of a woman.* 1 John 1. 1. *The Word of Life, which we have heard, which we have seen with our eyes, and our hands have handled:* He had a true body then, his humanity was obvious enough to all the senses.

If Christ be not God, why do you adore him? It is plain Idolatry to worship Christ if he be not God. *Cyril. Alexand.*

exand. Cont. Eunom. The second *Nicene* Councel Charged *Nestorius* with Idolatry, because he affirmed Christ was a meer man, & yet adored him. S. *Paul* condemns serving the creature. *Rom.* 1.25. and yet professeth himself the *Servant of Jesus Christ*, *Rom.* 1.1. Therefore Christ is no meer creature (or man.) *Ambros. lib.* 1. *de fide ad Gratian. August. c.* 7. *Arrians*, then, *Socinians*, Mr. *Best*, and the rest that deny Christ to be God, and yet grant that he ought to be adored; what do they differ from *Turks* and *Pagans* that worship the creature? *Rom.* 1. 22. 25. *Professing themselves to be wise, they become fools, and change the Truth of God into a lye*: This then is Argument enough against the *Arrians*, *Socinians*, *&c.* to prove the diety of Christ, because according to their own divinity he ought to be served, worshipped, and adored.

The Heathen that knew God, and yet glorified him not as God, *Rom.* 1.21. And the *Arrians*, *Socinians*, *&c.* that glorifie Christ as God, and yet acknowledg him not for God, are alike vain in their imagination, and their foolish heart is darkned.

CHAP.

CHAP. VIII.

Of Christ his Office.

Truth. THE Office of Christ, being God and man, is to mediate between God and man and reconcile them together again: God, who is angry for sin; and man, who is guilty of sin. This Office is three-fold: For, 1. as a Prophet, he doth instruct his Church. 2. As a Priest, he makes satisfaction and intercession for it. 3. As a King, he gathers and governs it.

Errours. Adversaries are those that affirm. 1. That Christ is Mediator only in respect of his divine nature: So *Osiander*. 2. That he is Mediator in respect of his humane nature only: So *Stancarus*. And of this opinion are the *Papists*, who most wickedly set up other Mediators also besides Christ, even Saints and Angels, whom they pray unto to intercede for them. But the *Papists* are enemies to every part of his Office. 1. To his Kingly Office, in that they make the Pope head of the Church. 2. To his Priestly Office,

in that they set up other Mediatours and Intercessours besides Christ, and other satisfaction for sin besides that which he hath made. 3. To his Prophetical Office, in subjecting his holy Word to the Authority of the Church & Judgment of the Pope a sinful man; and equalizing traditions, and humane inventions with the same.

Against these *Errours* we teach, and are taught. 1. *That there is but one God, and one Mediator between God and man, the man Christ Jesus*, 1 *Tim.* 2. 5. He maketh intercession for us, *Rom.* 8. 34. *Heb.* 7. 25. The Saints do not hear us, or know our wants. *Isai.* 63. 16. *Abraham is ignorant of us, and Israel doth not acknowledg us.* Eccles. 9. 5. *The dead know not any thing:* Job 5. 1. *Call now, if there be any that will answer, and to which of the Saints wilt thou turn?* If *Paul* were a Mediatour, then the rest of his fellow Apostles were so too: and if there be many Mediatours, then S. *Paul's* saying 1 *Tim.* 2. 5. doth not hold good, that there is but one Mediatour &c. *August. lib.* 2. *Cont. Epist. Parmen. cap.* 8. *Antidote*

Christ is Mediatour according to both natures, according to his humane, he suffered and dyed; by the power of his di-

vine he overcame death, and rose again: without his humane nature he could not suffer: without his Divine to give price and value to his sufferings he had not satisfied; therefore it is said, *God purchased his Church With his own blood*, Acts 20.28. Both natures did work in this Office of Mediatourship, each of them doing his own proper work, and yet both together producing but one common effect.

Chap. IX.

The Death of Christ.

Truth. THe Office of Christ, as Mediatour, consists of three parts, whereof his Priesthood is principal; and of his Priesthood, that oblation he made of himself upon the Cross, whereby as the only Sacrifice for sin, he pacified the wrath of God, and redeeming our souls from eternal death, purchased for us the favour of God, and life everlasting.

Errours. Adversaries to this truth, are, 1. *Arrians* and *Socinians*, who affirm, That Christ

Christ by his death did not satisfie for our sins. 2. *Papists*, who say, That Christ by his death indeed satisfied for our sins, and for the eternal punishment due unto us for them; but for the temporal punishment we must satisfie our selves, either in this life, or else hereafter in purgatory. 3. *Arminians* affirm, That Christ dyed for all men, as well those that perish, as those that are saved; for *Cain* and *Judas*, as well as *Abell* and *Peter*: From whence 4. Another riseth, That a man whom Christ dyed for may perish.

Antidote

The death of Christ being the consummation and total sum, as it were, of all his sufferings, from his cradle to his grave, is therefore commonly taken for the whole satisfaction that he made unto God for our sins. To the Adversaries we say,

I.

First, That Christ by his death did satisfie for our sins. *Isai.* 53. 5, 8, 10. *His soul was made an offering for sin, &c.* Mat. 20. 28. --*A ransom for many.* 1 Cor. 5. 7. *A Sacrifice for us.* Rom. 4. 25. *He was delivered to death for our sins.* And 5. 10. *We were reconciled by his death.* 1 Pet. 2. 24. *He bare our sins*

in his own body on the tree.

Object. 2. But *Micah* 7. 18. God forgives iniquity, *because he delights in mercy*: If Christ satisfie for sin, how is it mercy?

Sol. Christs merits, and Gods mercy, stand and agree together very well. Christ hath satisfied, and yet we are freely forgiven, because God exacts nothing of us but of Christ: It is free to us, we payed nothing; and though Christ made satisfaction, yet still our sins are freely forgiven us, because Christ himself, for whose sake our sins are forgiven us, was freely given us.

II. Secondly; Christ satisfied, not only for eternal, but temporal punishment also: For otherwise, 1. It could not stand with Christs all-sufficient Sacrifice, (who *trod the wine-press of his Fathers wrath alone, and none helped him*, *Isai.* 63. 3.) if we must satisfie for some part our selves. 2. It cannot stand with Gods mercy, who forgives us freely for Christs sake. 3. It cannot stand with his Justice, when the fault is forgiven to exact any punishment; but they confess Christ hath satisfied for the fault fully, therefore in Justice there can be no punishment left for us to undergo.

Thirdly,

Thirdly, Christ dyed not for all, but only for the elect. *Mat.* 1.21. *He shall save his people.* John 10.15. *I lay down my life for the sheep.* And 17.9. *I pray for them, I pray not for the world, &c.* III.

Fourthly, A man that Christ hath dyed for can never perish. *John* 10.15. *And I give them eternal life, and they shall never perish, &c.* 1 Pet. 1.5. *They are kept by the Power of God unto salvation*; and what is able to controll that power? IV.

But Christ is a ransom for all. 1 *Tim.* 2.6. *Dyed for every man.* Heb. 2.9. *For the whole World.* 1 John 2.2. *Object.*

By world, is meant the world of Gods Elect: so it is taken, *John* 6.33. and *John* 17.9. for the reprobate only. By [*all*] understand, all sorts and degrees of men, all Countries and Nations; not the whole multitude of mankind, but the amplitude of grace only. *August. Tract.* 45. in *Joan. He spared not his own Son, but delivered him for us all.* Rom. 8.32. For all, whom? for the elect; as it follows, *v.* 33. *Who shall lay any thing to the charge of Gods Elect?* *Sol.*

Id. Cont. Donat. God was in Christ reconciling the world unto himself, and the

the ſon of man came not to judg the world, but to ſave it; but the world is not reconciled unto God, nor ſaved, unleſs by world ye underſtand the Church, which is both reconciled and ſaved.

Id. Epiſt. 48. *Tom.* 2. The whole world lyeth in wickedneſs, *(i.)* the tares that grow all the world over: And again, Chriſt is a propitiation for the ſins of the whole world, *(i.)* for the wheat that likewiſe grows all the world over.

CHAP. X.

Reſurrection of Chriſt.

Truth. CHRIST did truly riſe again from death, and took his body, fleſh and bones, and all things appertaining to the perfection of mans nature; wherewith he aſcended into Heaven, and there ſitteth at Gods right hand, until he return again to judgment at the end of the world.

Errours. *David George*, the Father of the Family, affirmed, That Chriſts body was diſſolved into aſhes, and ſo roſe no more:

as

as of old *Apelles* said, It was resolved into the four Elements, whereof it was at first compounded. 2. The *Swenkfeldians* affirm, That it is quite layed aside. 3. The *Ubiquitaries*, That it is every where, even as his Godhead is every where. 4. There be at this day, who affirm, That it is in the Sun; an old heresie of the *Manichees* and *Selencians*, who affirmed, That Christ in his ascension left his body in the Sun, taking their ground for it from *Psal.*19.5. *He set his tabernacle in the Sun*, (as they read.)

Antidote

It is no great matter to beleeve that Christ dyed, this the Jews, Heathen, and all wicked men beleeve: but the faith of Christians is the Resurrection of Christ, *August.* in *Psal.*120. This one point is the very lock and key of all Christian Religion: For 1 *Cor.* 15. 14. *If Christ be not risen, then is our preaching vain, our faith is also vain, we are still in our sins.* But *Mark* 16.6. ---*He is not here, he is risen.* 1 *Cor.* 15.4. *He was seen of Cephas, then of the twelve, then of five hundred brethren at once.* *Acts* 2.31. *Neither did his flesh see corruption.* *Mark* 16. 19. *He was receiv-*

vedinto Heaven, and sate at the right hand of God. Acts 3.21. Whom the heavens must receive until the time of restoring all things. 1 Cor. 11.25. *The Communion is a remembrance of his death, till his coming again.*

Object. Our Saviour himself says, *Behold I am with you always, even to the end of the world.*

Sol. That is, according to his Godhead, grace and Spirit; for according to his manhood he is altogether absent from us, and locally in heaven. So our Saviour says again, *Me ye have not always*, Mat. 26.11.

CHAP. XI.

Of Predestination.

Truth. SEeing the benefits of Christs death reach not to all, but to a certain chosen number: now follows the Decree of Gods Predestination, chusing some to life eternal, and rejecting others, leaving them in their sins to be damned for the same.

Adver-

Adversaries, to this truth, are 1. *Pelagians*, both old and new, that scoff at this doctrine, denying the same; as there are at this day that say, it is not sutable to God, nor agreeable to his nature, to pick and choose thus among men; to chuse some, and refuse others is partial and unjust. 2. *Libertines* abuse this doctrine, as of old the *Predestinates* did, to all looseness, thinking, that now they are predestinated, it is no matter how they live, because nothing can help or hinder their salvation. 3. *Socinians* and *Arminians* say, That Predestination signifieth nothing else in holy Scripture but Gods decree and purpose, to save those that shall beleeve and obey, and damn those that shall not, denying the Independency of it. 4. Denying the eternity of Predestination, affirm, That God doth elect none until they do beleeve. 5. And deny the certainty and stability of it, affirming, that it is changeable, so that the elect may become reprobates, and the reprobates elect. 6. The Papists in this point are contrary to themselves, affirming, both that God hath chosen us freely of his meer grace, and yet hath not chosen us but upon foresight of our *Errours.*

our good works. *Bellarm. l. 2. de Gra. et lib. arb. c. 16.* But the general opinion among them is, That the Kingdom of Heaven is prepared for them that are worthy of it, and deserve it by their well doing: and that a man doth make himself eligible to life eternal by his good works.

Antidote I. There is a Predestination, *(i.)* an election of some to eternal life, and a reprobation of others to eternal destruction. *Rom.* 9. 22, 23. There are vessels of wrath, fitted for destruction; and vessels of mercy prepared for glory. *Acts* 13. 48. *As many as were ordained to eternal life beleeved.* Prov. 16. 4. *The Lord hath made all things for himself, yea the wicked for the day of evil.* Jude 4. *Before of old ordained to this condemnation. August. De civit. dei. l. 15. c. 1.* There are two Cities or Societies of men, one predestinated to raign for ever with God; the other to suffer eternal punishment with the Divel.

II. Secondly, Predestination, both election and reprobation is eternal, *Rom.* 9. 11. Before we are born, or have done good or evil. *Ephes.* 1. 4. Before the foundation of the world. 2 *Tim.* 1. 4. Before the world began. Thirdly,

Thirdly, It is free and independent; there is no moving cauſe of election to life, in the perſons predeſtinate, either foreſight of faith or good works, but only the will and good pleaſure of God. And although ſin be the cauſe of damnation, being an act of Gods Juſtice, yet of reprobation, being an act of his abſolute power, there is no cauſe but the good pleaſure of God. *Rom.* 9. 18. *He hath mercy on whom he will, and whom he will he hardeneth.* Epheſ. 1. 5. *We are choſen according to the good pleaſure of his will.* Verſe 7. *According to the riches of his grace.* Verſe. 11. *After the Councel of his own will.* 2 Tim. 1. 9. *Not according to works, but acccording to his own purpoſe.* III.

There can be no other cauſe beſide the Wil of God, becauſe there is nothing before the Will of God, which is it ſelf the cauſe of all things that are. *Auguſt.* Faith and obedience are the effect of election, and cannot be the cauſe, becauſe they follow after, and do not go before it. *Acts* 13. 48. *As many as were ordained unto eternal life beleeved.* 1 John 4. 19. *We love God, becauſe he loved us firſt,* Rom. 8. 29. 30. From Gods Purpoſe

poſe proceeds Predeſtination, from Predeſtination Calling, from Calling Juſtification, Faith, Obedience, &c. To ſay then we are predeſtinate in reſpect of our faith or works, is not only to invert the words of the Apoſtle, and falſifie his doctrine, but even to alter the very courſe of nature, by ſetting the effect before the cauſe. *Rom.* 9. 12. Before they had done either good or evil, it is ſaid, *Jacob have I loved, but Eſau have I hated.* Was it the foreſight of their good or evil works to come that moved God hereunto? That the Apoſtle denies in theſe words, *That the purpoſe of God according to election, might ſtand, not of works, but of him that calleth. Auguſt. lib. de Predeſt. c.* 7.

IV. Fourthly, It is immutable and unchangeable; the elect can never periſh nor the reprobates be ſaved. 2 *Tim.* 2. 19. *The foundation of God remaineth ſure, having this ſeal, the Lord knoweth who are his.* Luke 10. 20. *Their names are written in the book of life.* John 10. 3. *He calleth his ſheep by name.* 1 Pet. 1. 5. *They are kept by the power of God unto ſalvation.* They can never fall away and periſh, *for whom he did predeſtinate, them*

them he also called, &c. Affording them in due time all those means that shall infallibly bring them unto glory. If any man, making a fair shew of holiness, fall away, it is no Argument that the elect may fall away, but that those which fall away are not elect. 1 *John* 2.19. *They went out from us, because they were not of us; for if they had been of us, they would have continued with us.*

We see it plain now, that God hath made a difference between men, chusing some, and refusing others: *Latet discretionis ratio, non latet ipsa discretio. Ambros. de Vocatione Gent.* We see the effect, we cannot perceive the cause; the thing it self is manifest, the reason of it is hidden, and secret to us; and yet, though it be unknown, we know it cannot be unjust, because it is the good pleasure of his will, who is righteous in all his ways, and holy in all his works. Doth any man yet complain? Hear the Apostle, *Rom.* 9.20, 21. *O man, who art thou that replyest against God! Hath not the Potter power over the clay?* Do not dispute, but fear and admire with the same Apostle, *Rom.* 11. *O the depth of the riches of the wisdom of God, how unsearchable*

ſtarchable are his Judgments!

But we are all by nature one maſs of corruption; one is choſen, another is left; God ſheweth mercy upon one, and not upon another: how can any man complain now, when all were alike corrupt and culpable, and no deſert in any? Will every man diſpoſe freely of his own, and ſhall not God? If any man be ſaved then, he hath nothing to glory of but the riches of Gods mercy; and he that is damned, hath nothing to complain of but the merit of his own ſin.

Object. Some call this a licentious doctrine, and ſay, it ought not to be publiſht, becauſe it overthrows all endeavours unto holineſs, and makes men looſe in their lives, or drives them to deſpair.

Sol. The preaching of Gods grace, for the comfort of the godly, muſt not be ſilenced, becauſe the ungodly turn it into wantoneſs. But this doctrine may comfort and confirm many, it can ſtumble none: none can preſume, neither need any to deſpair, that will but conſider, that God hath ordained the means as well as the end. Some are ordained unto life eternal, but *Without holineſs we ſhall never ſee God*, Heb. 12. 14. —This cannot

cannot make us ſlothful or careleſs, but more diligent and ſtudious of good works, that by ſuch evidences we may make our calling and election ſure; ſure unto our own conſciences, which before was ſure enough in Gods eternal Counſel. Some be ordained to deſtruction, but yet none ſhall be damned but for ſin; this cannot make any careleſs, but more careful to fly ſin, and be ſtudious of good works, which are not the cauſe, but yet the way to ſalvation, which God hath prepared for us to walk in, *Epheſ.* 2. 10. And ſo long as God affords the means of ſalvation, offering Chriſt dayly unto us in his Word and Sacraments; no man that waits upon the means hath any cauſe to deſpair.

But, doeſt thou find the ſigns of election in thy ſelf? praiſe God for them. Doeſt thou not find them in another? pray to God for him. Doeſt thou find them in thy ſelf? be thankful. Doeſt thou not find them in another? yet be charitable, and hope ſtill, that God, who cals at all hours, may have an hour yet for thy neighbor as he had for thee. Shun all curioſity, and let theſe be the uſes you make of this doctrine.

CHAP.

CHAP. XII.

Of Vocation.

Truth. AND *whom he did predestinate, them he also called*; not only outwardly, by the preaching of his holy Word, but inwardly also, and effectually by the operation of his holy Spirit, powerfully working with the Word, and winning their hearts to cleave unto him inseparably to salvation.

Errours. This is the second link of that golden chain of salvation, that divers Adversaries, both of former and latter times, have laboured to break asunder: They are of three sorts. 1. Those that condemn the outward Ministry of the Word, as vain and unprofitable: So the *Anabaptists*, *Gaspar Swenckfeldius*, and his followers, who affirm, That men are called, and faith is given, not by means of the Word, but by illumination, and immediate working of the Spirit; and being wholly intent upon Speculations and Revelations, they imagine, that God doth reveal his Will unto them in dreams

dreams and visions. By this device many lewd impostours have risen, and abused the world with their lies, as *Mahomet* and *Muncer* did; and in the primitive times *Simon Magus*, *Cerinthus*, *Montanus* with their harlots, who, under the name of visions and dreams, did broach and vent their own monstrous dotages. The grossest *Errours* that are now in Popery, as Purgatory, &c. were first founded and confirmed by visions and dreams; and by the same means the Father of lyes, and spirit of *Errour*, hath prevailed so far in the Church, as we see at this day; such strange and monstrous ways men presently fall into, when once they depart from the light of Gods known Word.

2. A second sort there be, that do not indeed condemn the outward Ministry of the Word, but yet esteem very meanly of preaching and expounding the same, thinking and affirming, That bare reading the Scriptures to the people is sufficient for edifying them unto salvation, and that much or frequent preaching is not only not necessary but hurtful: This opinion was (if it be not still) very currant with many, both Ministers and o-

ther people, and was mightily confirmed in their minds, not by the connivence only, but also ill example and practise of the Bishops themselves, who, as if preaching were no part of their office, or derogatory to their high dignity, did most of them most shamefully cast it quite off, (though indeed it would have been their greatest glory:) and therefore now God hath justly covered them with shame for it, and poured contempt upon them. 3. The last and worst sort are those enemies of grace, and patrons of freewil, the *Pelagians*, *Papists*, *Arminians*, &c. who, to maintain the pride of nature, deny the power of grace, and to make good their former doctrine of freewil have brought these seconds into the field: *Viz.* 1. That the grace of Vocation is nothing else but a moral swasion or probable inclination of the will, (which the outward preaching of the Word may effect;) denying the powerful operation of the Spirit inwardly working upon the same. 2. That sufficient grace to beleeve, and be converted, is offered and given to all in the Gospel preached, and that with a serious intention in God to save all, but the Reason, why

why one receiveth grace, another receiveth it not; one believeth, and is converted, another is not, is only in mans freewil, in whose power it is to receive and obey, or refuse and resist the offers and operations of grace. 3. That grace when it is gotten may be utterly lost again, faith quite cut off; and the like.

The outward voyce or preaching of the Word is not of force or efficacy sufficient to beget faith in a man, and turn him unto God, without the inward working, teaching, and calling of the Holy Ghost. But yet for all that, since the word hath been committed to writing, the written Word and preaching thereof, is the only outward and ordinary means ordained of God, to beget faith in us, and bring us to the knowledg and obedience of Jesus Christ. *Rom.* 10.17. *Faith cometh by hearing, and hearing by the Word of God.* Acts 10.44. *The Holy Ghost fell upon them that heard the Word.* And this was the Scripture or written Word; *Luke* 4.16. Our Saviour himself took the book of *Esaias*, and preacht the Scripture. *Acts* 8.35. *Philip* preacht the Scripture to the Eunuch. *Acts* 17.2. *Paul* reasoned out of the *Antidote* I.

Scriptures. It is evident that all Churches both Jewish and Christian used always to preach and hear the Scriptures for their edification. *Nehem.* 8.9. *Acts* 15. 26. & 13.15. It is given *Timothy* as a commendation, that *he knew the Scripture*, 2 *Tim.* 3.15. And it is called *the Word of Grace*. *Rom.* 10.8. *The Word of Faith*. *Act.* 20.32. because it is a means to convey both unto us. In times past indeed God was pleased to make his Will known unto his Servants the Prophets, and by them to the people, divers ways, and after divers manners; as by Dreams, Visions, Oracles, *Urim and Thummim*. But in these last days he hath spoken unto us by his Son, *Heb.* 1.1. who coming from the bosom of his Father, hath revealed all his Fathers Will unto us, that now we need no more any new Revelations: and therefore as the Apostle says, 2 *Pet.* 1. 16, 19, 20. We do not follow *devised fables*, for we have *a more sure word of prophecy*, whereunto we take heed, even *a prophecy of the Scripture*, or written Word.

II. Secondly, We read indeed in times of persecution, that the very children did beget their own Fathers unto Christ, by reading

reading unto them a few plain Chapters out of the New Testament, God giving a blessing thereunto, when better means were not afforded; yet it is evident, that bare reading without preaching is not enough, neither can we expect a blessing from God upon one without the other, when he hath afforded the means and liberty of both. The common practise of all, both Jews and Christians, confirms it: who were not content with bare reading, but *Nehem.* 8.9. *they read in the Law, and gave the sense, causing the people to understand the reading.* *Acts* 13.15. After the reading, they desire *a Word of Exhortation.* And our blessed Saviour, the great Doctor of his Church, after he had read, closed the book, and then preacht, *Luke* 4.16. For bare reading without preaching or expounding, is as bad to most people as speaking in an unknown tongue, which Saint *Paul* accounts madness. 1 *Cor.* 14.23.

Thirdly, The grace of Vocation is External or Internal; External in the outward preaching of the Gospel; Internal in the 1. Illumination, or enlightening of the mind with the knowledg III.

of God. 2. Renovation, Regeneration, and Converſion of the heart and will, by changing, turning and winning the ſame to cleave unto God by Faith. We ſay then,

I. Firſt, That the outward calling without the inward, i not ſufficient to converſion; the preacher cannot give Faith and repentance, which are the Work of God, *John* 6. 29. and the Gift of God, 2 *Tim.* 2. 25. It is not moral ſwaſion or force of Argument; it is not the enticing words of mans wiſdom can change or turn that ſtony heart that is in the midſt of every one of us: it is Gods Work, *Ezek.* 36. 26. called a Creation, *Pſal.* 51. 10. and therefore his peculiar work, *John* 6. 44. *None can come to me except the Father draw him*, ſaith our Saviour. It is not in the power of mans will, being in bondage to Satan, and the powers of darkneſs, *Col.* 1. 13. to return and come unto God; but we are called and beleeve, *according to the exceeding greatneſs of his power*, and *according to the working of his mighty power*, Eph. 1. 18. *And our Faith ſtands not in mans wiſdom, but in the power of God.* 1 Cor. 2. 5.

Secondly,

Secondly, This grace of inward Vocation and Regeneration, is irresistible, that a man cannot resist the operation of it, because the purpose and power of God is in it. *John* 6. 37. *All that the Father gave me shall come unto me:* Not that God offers any compulsion or violence to the will, for then it were not will; he draws us indeed, but with cords of love; most sweetly wooing us, and yet so powerfully winning us, after a manner unspeakable, that we cannot resist, because we cannot but yield; our nature being changed by his grace, and of unwilling made willing to obey. II.

Thirdly, This inward calling is immutable, because it is *according to Gods purpose*, Rom. 8. 28. and that is unchangeable. *Rom.* 11. 29. *The Gifts and Calling of God are without repentance.* And so the Regenerate, those that are effectually called can never fall wholly away again: For *Jer.* 32. 4. *God makes an everlasting Covenant with them, and puts his fear in their hearts, that they shall not depart from him.* III.

Fourthly, This grace of inward Vocation is free (otherwise it were not grace) not gotten by any diligence and III.

endeavour, or given for any dignity or worthineſs in the perſon called, but freely according to Gods good pleaſure: ſo that the reaſon why one man receiveth grace, another receiveth it not; one beleeves, another doth not; one is converted, another is not; is not in man that willeth, but in God that worketh and diſpenſeth his grace according to his own pleaſure, opening the heart of one, and not of another. *John* 3.8. *The wind bloweth where it liſteth, &c. Even ſo is every man that is born of the Spirit.*

IV. Laſtly, It is proper and peculiar to Gods Elect. *Acts* 13.48. and *Rom.* 8.30. *Whom he did predeſtinate them he alſo called*; and none elſe. Indeed, many are called that are not choſen, *Mat.* 22.14. but none effectually. There is a calling of nature, and a calling of grace; many are called by the voyce of the creatures, that never heard the Scriptures; many are invited by the Word, that are not won by the Spirit; have their minds enlightened too, and yet their hearts not opened or renewed. Many are called outwardly, that are not inwardly and effectually: this is peculiar to Gods choſen, who are called by his Spirit working

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in due ſeaſon; through grace they obey that calling; are freely juſtified; and at laſt moſt certainly glorified. The Elect are ſtill ſure of ſalvation, becauſe the links of this golden chain are ſo ſtrongly faſtened one within another according to Gods unchangeable purpoſe and invincible power, that they can never be broken and undone.

Chap. XIII.

Of Fuſtification.

AND *Whom he called, them he alſo Juſtified*; and we are Juſtified or accounted righteous in the ſight of God, not for any works or worthineſs of our own, but for the only merits of Jeſus Chriſt, and by faith in him, our ſins being imputed unto him, and his Righteouſneſs unto us. *Truth.*

Adverſaries to this Doctrine are the Papiſts, with their brethren the Anabaptiſts. The Anabaptiſts teach, That we are not juſtified by faith alone, but by the croſs and affliction. The Papiſts affirm, *Errours.*

firm, 1. That we are not justified by faith only, but by faith and works together, and works in their account carry the greatest stroke. 2. That we are justified by faith, not as an Instrument, but as a vertue meriting or deserving, and so tis a part of that Righteousness whereby we are justified before God. 3. That we are justified before God by a Righteousness that is inherent in us; infused, not imputed. 4 *Osiander* imagined, That we are substantially righteous in Christ, as well in Essence as in quality; and that the truly righteous do not apprehend Christ by faith, but have him and his Righteousness essentially derived unto them; so that in our Justification God conveying himself into us, maketh us a part of himself: So the Familists say, That every one of their family is Christ, godded with God, and deified. 5. Many Pharisaical Christians there be that think to be justified by civil and external Righteousness. 6. And certain Libertines, That taking no care of well-doing think to be justified by faith alone, or a solitary faith. 7. A world of carnal people regard neither faith nor works, and yet hope to be saved as well as the best.

This

This point of Juſtification, is the greateſt that is in Controverſie between us and the Papiſts, which they quite overthrow, and therewith the whole Goſpel, burying Chriſt again, that is riſen for our Juſtification: For if our works before or after Juſtification do merit grace and life by congruity or condignity, then is Chriſt in vain, and become of no effect. *Antidote*

To the Adverſaries we ſay; Firſt, I.
1. That we are juſtified without works by faith alone; not that faith is or can be alone without good works, in reſpect of its Eſſence; but in the act of Juſtification it is alone, as it is an Inſtrument of Juſtification. *Pſalm* 143. 2. *Enter not into judgment with thy ſervant, for in thy ſight ſhall no man living be juſtified,* Iob 15.15. *What is man that he ſhould be juſt, or he that is born of a woman that he ſhould be righteous.* Rom. 3.20. *By the works of the Law ſhall no fleſh be juſtified.* Gal. 3.11. *And that no man is juſtified by works, is evident For the juſt ſhall live by faith.* Rom. 3. 28. *We conclude then, that a man is juſtified by faith without works.* Good works indeed may juſtifie us before men

as an evidence of our faith, and of this S. *Iames* speaks, *Iames* 2,24. *Ye see then how by works a man is justified:* But before God we are justified only by the perfect Righteousnes of Christ, applyed unto us by the hand of faith, wherein our own works have not the least finger.

II. Secondly, we are justified by faith, not as the cause, but only as an Instrument of our Justification; not as it is a vertue inherent in us, but as it goes forth, and apprehends and applies Christ unto us; not by the merit of faith, but by the merits of Christ applyed by faith; and therefore it is said, *Rom.* 3.22. *The righteousnes of God is by faith of Jesus Christ unto all that believe:* And v, 24. *We are justified through the redemption that is in Iesus Christ.* And Phil. 3 9. The righteousnes whereby we are justified before God, is called *the righteousnes that is through the Faith of Christ:* and *the Righteousnes by faith*; and therefore when it is said we are justified by faith, it notes the use or effect, not the merit or dignity of faith: For 1 *Cor:* 1. 30. *Christ is made unto us Righteousnes.* And 2 Cor. 5. 21. *We are made the Righteousnes of God in him.*

Thirdly,

Thirdly, There is a glorifying Righ- III.
teouſneſs in the world to come; In this world a ſanctifying & a juſtifying Righteouſneſs; that wherewith we ſhall be clothed in the world to come, is both perfect and inherent, that wherewith we are ſanctified in this life is inherent, but not perfect; that wherewith we are juſtified is perfect, but not inherent. The Righteouſneſs whereby we are juſtified before God, is not inherent in us but in Chriſt; in us, not by inheſion, but imputation; the Righteouſneſs of Chriſt, whereby we are juſtified, is not infuſed, but imputed to us, and accounted ours: So *Rom.* 4. 5. *Abraham* was juſtified by a Righteouſneſs imputed or accounted unto him. 2 *Cor.* 5. 21. *We are made the Righteouſneſs of God in him*; the Righteouſneſs of God, not ours; in him, not in us, *Auguſt. Enchirid. cap.* 41.

Fourthly, When we ſay we are juſtified by faith alone, we do not mean a faith that is alone, that is ſolitary without good works, but a living faith, and a working faith; for a dead faith cannot juſtifie, and a living faith cannot be idle, but worketh by love, *Gal.* 5. 6. We are juſtified by faith alone, without works;

not

not that works are ſeparated from faith, or can be; but only excluded from the act of Juſtification.

The parts of our Juſtification, are, 1. The imputation of Chriſts righteouſneſs. 2. Forgiveneſs of our ſins. The inward moving cauſe is Gods mercy: the outward is Chriſts merit. The formal cauſe is the imputation of Chriſts righteouſneſs; the inſtrumental faith, and faith without works; whereby works are excluded not from the nature of Faith, but from the act of Juſtification.

CHAP. XIV.

Of Sanctification.

Truth. WHom he juſtified, them he alſo glorified: Our glorification, which ſhall be finiſht and compleated in the life to come, is begun in this life; partly in regard of our condition wherein we are made happy, and partly in regard of our nature wherein we are made holy. We are made holy in our nature by

by the grace of Sanctification, which is the renewing of our whole nature (though not wholy in this life) according to the image of God in righteousness and true holiness.

Adversaries to this truth were, 1. *Simon Magus* and his disciples, who gave libertie to all looseness and uncleanness, saying, That sin defiled the body, but not the soul: and they are followed by the Libertines of our age, who scoff at all sanctitie or holiness of living: And if you observe you shall find, that holiness of life is had in great esteem and reverence among all sorts and sects, among Papists and the very Turks themselves, after their way; only it is in disgrace among our common Protestants, who usually despise and brand those with odious names, who are any way strict and severe in their lives, endevoring to live in the fear of God. 2. Some Anabaptists, as the Adamites and Familists, say, that they re perfect and pure from all sin, and that there are men living as perfect and pure as Christ was. So the Pelagians and Donatists of old; of latter times a Sect called *Fratricelli* affirmed, that a man might attain in this life to that *Errours.*

that perfection, to be without ſin; and he that is ſo, is freed from all ſubjection to mortal men, and had no more need of prayer, faſting, or ſuch exerciſes of piety: Among theſe Perfectiſts we reckon alſo the Papiſts. 3. There be others ſo contrary to the Papiſts, who would have juſtifying righteouſneſs inherent in us, that theſe will have none at all, affirming, that Chriſt is the new creature, and all graces are in Chriſt as in the ſubject, none in us; upon which follow many other ſtrange doctrines.

Antidote Now we are juſtified by faith through the free grace of God, we ought to follow after holineſs with the more diligence: 1. That we may glorifie Gods name, who hath done ſo great things for us: 1 *Cor.*6.20. *Mat.*5.16. 1 *Pet.* 2.12. Becauſe 2. it is the will of God. 1 *Theſ.*4.3. Becauſe 3. it is the end of our election: *Eph.*1.4. *He hath choſen us that we ſhould be holy.* 4. It is the end of our Redemption, *Luk.* 1.74. He hath ſaved us that we ſhould ſerve him. 5. It is the end of our calling: 1 *Theſ.* 4.7. *God hath called us unto holineſs:* and *Heb.* 12. 14. *Without holineſs we ſhall never ſee God.*

Secondly,

Secondly, Though we ought to endeavour and follow after holineſs, yet we can never be perfect, or without ſin in this life. 1 *John* 1. 8. *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us.* *James* 3. 2. *In many things we offend all.* 1 *Kings* 8.40. *There is no man that ſinneth not.* *Prov.* 20. 9. *Who can ſay I am pure from my ſin.* *Eccleſ.* 7. 10. *There is not a juſt man upon earth that doth good, and ſinneth not:* as is evident by the confeſſions and examples of holy men of God. Noah, *Gen.* 9. 21. Abraham, *Gen.* 20. 2. Lot, *Gen.* 19. 33. David, 2 *Sam.* 11. Paul, *Rom.* 7. and Peter denyed his Maſter Chriſt, *Mat.* 26. The Perfectiſts themſelves have enough in themſelves to convince them of their folly; as pride, envy, malice, &c. being ſubject to ſickneſs, death, &c. which are the wages of ſin, and therefore they are not without ſin. II.

Our Saviour exhorts us to be *perfect as our heavenly Father is perfect.* *Mat.* 5, *Object.*

There is a pattern propoſed unto us to imitate and follow, not to match equal, or overtake, which cannot be: *Sol.*

[*As*] noteth the quality, not equality.

Object. 1 *John* 3. *Whosoever is born of God sinneth not.*

Sol. The same Apostle says, *If we say we have no sin, we deceive our selves.* We sin then, (*i.*) sins of infirmity: and we do not sin, (*i.*) we do not fall back into the service and dominion of sin finally or totally. There is a perfection, 1. Of degrees, and stands opposed to imperfection. 2. Of parts, and stands opposed to hypocrisy. This latter we may have, (*i.*) be sincere and upright, not the former, (*i.*) be free from all sin, defect or imperfection. Many men in Scripture are called righteous, just, perfect, not because they were without all vice, but because they had many vertues; *Hieroxym*: For otherwise *Noah* was drunk, *David* committed Adultery, &c.

III. Thirdly, The righteousness whereby we are justified is inherent in Christ for us; that whereby we are sanctified, is inherent in our selves from Christ; that is in us only by imputation; this also by infusion and real Communication; by that we are freed from the guilt, by this from the pollution of sin; that is done at once, this by degrees. 2 *Cor.* 4. 16. *The inward*

inward man is renewed day by day. 2 *Tim.* 1.6. *Stir up the grace that is in thee.* 2 *Pet.*1.6. *Add to your faith vertue,&c. For if these things be in you, &c.* the Righteousnes then of Sanctification is subjectively in us.

Fourthly, Our Sanctification is an evidence of our Justification, *Rom.*8.1. 1 *John* 3. 10, 14. *Gal.*5. 24. 2 *Cor.* 5. 17. IV.

Lastly, God doth see sin in his dearest Saints; as in the example of *David*; who also confesseth the same, was punisht,and prayed for pardon, 2 *Sam.*12. 10. *Psalm* 51. If God did not see sin in him, how did he send *Nathan* to reprove him for it; why did he punish him for it? Our Saviour teaches us to pray for pardon of sins. *Mat.*6.12. The Apostle 1 *John* 1. to confess our sins. And *Mat.*28. *Peter* wept bitterly for his sin. We ought to sorrow for sin; and renew our souls dayly by repentance. V.

Chap. XV.

Of the Moral Law.

Truth. Christ hath delivered us from the rigour and curse of the Law, not from all obedience unto it, but that it still remains a rule of life unto us.

Errours. *Antinomians* or *Adversaries* to this truth (because it is said, *We are not under the Law, but under Grace, Rom.6.14.* And that *the Law is not made for the righteous. 1 Tim.1.9.*) hold, That the Moral Law ought to be cast quite out of the Church, that we be no more troubled, or our Consciences terrified with the preaching thereof, but that we be gently exhorted by the preaching of the Grace of Christ: That the Law and Christ are two contrary things, whereof one cannot abide the other: That it is of no use to a Beleever, no rule for him to walk or examine his life by.

Antidote Christ is the end of the Law; *finis perficiens*, not *interficiens. August.* A consummating, not consuming end; not destroying, but fulfilling the same.

So

So our Saviour himſelf ſays, *Mat.*5.17, 19. *I came not to deſtroy the Law, or the Prophets, but fulfil. Whoſoever therefore ſhall break the leaſt of theſe Commandments, and teach men ſo,&c. Rom.*3.31. *Do we then make voyd the Law through Faith? God forbid: yea we eſtabliſh the Law.* 1 *Cor.*7.19. *Circumciſion is nothing, nor uncircumciſion, but the keeping the Commandments of God.*

We are not under the Law, but under Grace; not under the Law as a Tyrant, but now as a Father; being freed from the curſe and rigour of it, not obedience unto it; which we yeeld now, not of compulſion or fear, but love, with all cheerfulneſs and willingneſs, our hearts being enclined and diſpoſed thereunto by the work of Gods Spirit. 1 *Joh.* 5.3. *This is the love of God that we keep his Commandments, and his Commandments are not grievous*; and ſo the Law unto the Regenerate becomes, as it were, Goſpel, even a Law of liberty. The Uſe of the Law is two-fold: 1. Civil to puniſh and reſtrain ſin. 2. Spiritual to reveal it. *Luther in Galat.* In the firſt regard it is not given to the

righteous, becauſe good men *are a Law unto themſelves*, Rom. 2.14. The moſt proper and principal Uſe of the Law is to reveal ſin, and ſo the Law is light, not to diſcover grace and life, (this is the office of the Goſpel) but to diſcover ſin and death; therein, as in a glaſs, we may ſee our own blindneſs, &c. For our natures are ſo corrupt, that we ſhould not know they were corrupt but by the Law. *Rom.*7.7. The Law then ſerves to humble us, and drive us unto Chriſt; to make us know ſin, and ſo know our ſelves, and ſo renounce our ſelves, and fly unto Chriſt. And ſo *the Law is our Schoolmaſter to bring us unto Chriſt*, *Gal.*3. And *Chriſt is the end of the Law for Righteouſneſs to every one that beleeves*, *Rom.*10. becauſe the end of the Law is perfect Righteouſneſs, which we cannot attain of our ſelves, but by Chriſt, who hath fulfilled the ſame for us. And when the Law hath brought us unto Chriſt, it goeth no farther; the coactive power of it ceaſeth, but not the directive: it is ſtill a guide and rule of life unto us, which we follow, not to ſeek Righteouſneſs to our ſelves, but to teſtify our thankfulneſs unto

to God; we endeavour to keep the law, not to justify our selves, but to glorify God, and edify our neighbour by our good example. And therefore we are still exhorted to do the works of the Law, though we shall not be justified by the same.

Chap. XVI.

Of good works.

Truth.

Although we are *justified freely by the Grace of God through the redemption that is in Jesus Christ. Rom.* 3. yet we ought still to maintain good works. 1. Out of thankfulness unto God, for so great a benefit, and to glorify his name. 2. To assure our selves of the truth of our faith by the fruits thereof. 3. To edify, win and provoke others also by our good example.

Errours.

Adversaries are, 1. The *Papists*, who think good works are meritorious, and so overvalue them. 2 The *Libertines* that undervalve them, and think they are repugnant and contrary unto faith; that

understand our liberty that we have in Christ carnally, thinking that now we are freed from all care of good works, and may follow what course we please.

Antidote That we ought to follow good works for the Reasons before named, is evident by those places of Scripture. *Ephes.* 2. 10. *We are created unto good works that God hath prepared for us, that we should walk in them.* *Tit.* 2. 14. *Who gave himself for us, that he might purifie unto himself a people zealous of good works.* 2 *Cor.* 5. 10. *Rev.* 20. 12. We shall be judged at the last day according to our works; therefore look to your works. So 1 *Pet.* 2. 12. 2 *Pet.* 1. 10. 2 *Cor.* 13. 5. *Heb.* 10. 24. 2 *Cor.* 9. 2. 3. And our best works have not that worthiness in them to deserve at Gods hand; 1. Because they are imperfect. *Isai.* 64. 6, They are a debt that we owe unto God: *Luke* 17. 10. *When you have done all you can*, or are commanded to do, *say you are unprofitable servants*; for we do but our duty: we must do them, to serve, not deserve. 3. If they were perfect, yet they are Gods, not ours. *Phil.* 2. 13. *He worketh in us both the will and the deed.* *Joh.* 15.

15. *Without me ye can do nothing.*
4. If we aſcribe merit to our works, we make the death and merits of Chriſt either unneceſſary or inſufficient.

But eternal life is called *a reward.* *Rom.*2.6. *Rev.*20.12. *et* 22.12. *Object.*

There is a reward of debt, and a reward of grace: it is the Apoſtles own diſtinction, *Rom.*4.4. Heaven and eternal life is a reward of grace, not of debt. God hath made himſelf a debter to us, not by receiving any thing from us, but by promiſing all things to us. *Auguſt. in Pſalm* 132. 2. It is ſaid we ſhall be rewarded not for, but according to our works; the merit of works is plainly ſet aſide: and when God doth crown our works, he doth but crown his own gifts. *Auguſt. Enarr. in Pſalm* 102. 3. The Apoſtle calls the reward of ſin wages, becauſe it is of due debt; but eternal life he calls a gift, becauſe it is not of debt, but grace. *Rom.*6.23. 4. The Kingdom of Heaven is called, not the wages of ſervants, but the inheritance of Saints, or thoſe whom God hath choſen for his children. 5. The good man of the houſe, (*i.*) Chriſt, *Mat.*20. payed at night all his labourers equal wages, to ſhew, that *Sol.*

they

they received a gift of grace, not a reward of works.

CHAP. XVII.

Of Death and Burial.

Truth. THere is no man living that ſhal not ſee death; for our life is but a race that will come to an end; and when we have finiſht our courſe here, our body ſhall turn to duſt in the earth, and our ſoul return to God that gave it.

Errours. Enemies to this truth were, 1. The old *Hereticks*, called *Nazarens*, affirming, That the ſoul of man, and the ſoul of a beaſt were both of a like nature and ſubſtance: from whence ſprang up thoſe *Hereticks* in *Arabia* the ſtony, called therefore *Arabici*, who affirmed, That the ſoul of man dyes with the body, even as the ſoul of a bruit beaſt doth. 2. Others affirmed, That the ſoul did not dye, but ſleep in the grave untill the day of Judgment: Both theſe *Errours* are revived at this day by thoſe that affirm, The whole man is mortal. And books

books are written of the mortality of the ſoul. *Pope John* the 23. was of this opinion, That the ſoul ſhould not ſee God till the day of Judgment. 3. *Familiſts* ſay, They ought not to bury the dead, becauſe it is ſaid, *let the dead bury the dead.* 4. And thoſe are greatly to be blamed, that deſpiſe Chriſtian buriall, and though not guilty of Hereſie, yet of inhumanity, that expoſe their dead friends undecently or irreverently. 5. The *Papiſts* account burial of the dead a meritorious work; borrowing their authority from the book of *Tobit.*

The Reaſon why the *Arabians* were ſo eaſily taken with this *Errour* of the ſouls mortality, was, becauſe they were, and are at this day, a very lewd, diſſolute, and theeviſh people; and this doctrine doth fit ſuch peoples turn very well: and the ſame may be the Reaſon it is received by many at this day; happy were it for them if the ſoul dye, or if it but ſleep till the day of Judgment: it cannot but be a little refreſhing to the thoughts of wicked men, that ſeeing their life ſo uncertain, yet they ſhall not go preſently into torment. But *Eccleſ.* 3. 19, 20. is to be underſtood of the ſtate *Antidote*

ſtate of the body after death: for, of the ſoul it is ſaid. *v.* 21. *That the ſoul of man goes upward, and the ſoul of a beaſt goes downward towards the earth.* *Eccl.* 12.7. *The duſt ſhall return to the earth as it was, and the Spirit ſhall return to God that gave it.* *Acts* 7.59. *Lord Jeſus receive my Spirit.* *Luk.* 23.43. *This day ſhalt thou be with me in Paradiſe.* That anſwer of our Saviour to the Sadducees *Mat* 22. 32. puts the Adverſary to ſilence; for *God is not the God of the dead, but of the living.* Laſtly, The exceeding joys and hopes of good men, and the fears and terrours of wicked men at their departures; are ſufficient Arguments, that the ſoul ſleeps not, but goes preſently to a place of joy or ſorrow whereof the ſoul hath ſome ſecret inklings, inſtinct, or divine aſſurance, and whereunto thoſe hopes and fears ſeem to invite or uſher it.

II. Secondly, After the departure of the ſoul, the body ought to be carryed to the grave, and layed up in decent burial, if not out of any regard to the party deceaſed, yet out of reverence to the common nature of mankind, or of pure ſhame of that frailty, weakneſs, and deformity

formity that our ſelves are ſubject to. The holy *Patriarks*, and all Gods people of old were very careful of their Sepulchers, or burying places, as you may read; and the *Jews* uſed many Ceremonies of comlineſs at their burials; not out of any ſuperſtition, but in a godly conſideration of the Reſurrection, in the hope whereof thoſe Ceremonies did ſeem to confirm them; and as that doctrine grew clearer, ſo theſe Ceremonies grew fewer; as *Tabitha*, her body was only waſhed. *Acts* 9.37. And therefore we condemn thoſe numerous, ſuperſtitious, and impious Ceremonies uſed by the *Papiſts* at their burials; but yet ſtill we ſhould conſider, that the dead bodies of our godly and Chriſtian friends are precious things, and were the Members of Chriſt, Temples of the Holy Ghoſt, and ſhall at the laſt day be raiſed again, and made like unto Chriſts glorious body, in hope whereof in mean ſpace we ſhould lay them up, with decency and reverence: It is no matter to the dead; but 1. It is an honor done to the common nature of mankind. 2. A comfort to ſurviving friends. 3. Many ways uſeful to all that are preſent.

CHAP.

CHAP. XVIII.

Of the Reſurrection,

Truth. ALthough our bodies when we are dead ſhall be turned to duſt and aſhes; yet at the laſt day they ſhall be raiſed again, and be united to our ſouls, and both together be taken into everlaſting joy, or depart into everlaſting ſorrow.

Errours. The firſt adverſaries that we read of were the Sadduces, who denyed the Reſurrection, but were put to ſilence by our Saviour, *Mat.* 21. afterwards *Hymeneus* and *Philetus*, whoſe words eate like a canker, 2 *Tim.* 2. 17. Then *Simon Magus*, *Menander*, and their followers. At this day the Familiſts and other fanaticks, will underſtand no reſurrection, but a riſing from ſin: or that the reſurrection ſpoken of at the laſt day, is not to be underſtood literally of the body naturall, but myſtically of a certain ſpirituall body, that all the Saints ſhall be gathered into, and that the body of fleſh ſhall be annihilated and for ever brought

to

to nothing. 3. The Manichees imagined a certain Pythagorean tranſmigration of ſouls out of one body into another: and 4. The Anabaptiſts imagine, we ſhall riſe again, but with other new bodies, not the ſame that now we have.

Antidote

But 1 Cor. 15. 19, 30, 32. *If in this life onely we have hope in Chriſt, we are of all men moſt miſerable; why, ſtand we in jeopardie every houre? If the dead riſe not, let us eate and drink, for to morrow we ſhal dye:* but be not deceived, for, *Joh.* 5. 28. *The hour ſhal come, that all that be in the grave ſhal hear his voyce,* 1 Cor. 15. 52. *For the trumpet ſhall ſound and the dead ſhal be raiſed,* Revel. 20. 13. *The Sea ſhal deliver up the dead that are in it, death and the grave ſhal deliver up the dead that are in them,* 2 Cor. 5. 10. *For we muſt al appear before the tribunal of Chriſt, that every one may receive the things done in his body.* Job 19. 26. *Though after my skin Wormes conſume this bodie, yet ſhal I ſee God in my fleſh, whom I my ſelf ſhal ſee, and mine eyes ſhal behold and none others for me.*

CHAP. XIX.

Of Glorification in Heaven.

Truth. AND whom he Juſtified them he alſo glorified; after the reſurrection, and the laſt Judgement is paſt, the Saints or choſen of God, ſhal go with Chriſt in triumph into heaven, and there reign with him for ever.

Errours. *Cerinthus* of old taught, which he ſaid he received by Revelation from Angels, That Chriſt ſhould reign after the reſurrection 1000 yeares, upon earth, where the Saints ſhould enjoy all pleaſures of the fleſh. This doctrine that falſe Prophet *Mahomet* embraced, and put in his Alchoran, and is greedily embraced not onely of his followers, but alſo of the Anabaptiſts and other among us, who expect ſuch a temporary kingdome wherein the godly ſhal reign alone and inherit the earth, after that the wicked be all deſtroyed. The Familiſts ſay, The joyes of heaven are here in this world, &c.

But

But 1 *Theſſ.* 4. 17. *The Lord ſhal deſcend from heaven* (to what place? to the earth? no; but) *then we that are alive ſhal be caught up together with them, in the clouds, to meet the Lord in the ayre, and ſo ſhal we ever be with the Lord.* 2 Cor. 5. 1. *When this earthly Tabernacle is diſſolved* (*i.*) when we dye, our next building or habitation to dwell in, is *eternal in the heavens.* 1 *Pet.* 1. 4. *The inheritance of the Saints is reſerved in heaven for them.* where, 2 *Tim.* 4. 8. a Crown is laid up for them, and 2 *Cor.* 2. 9. things prepared for them that the heart of man cannot conceive. But *Phil.* 3. 20. *their vile body ſhal be made like the glorious body of Chriſt. Dan.* 12. 3. They ſhall ſhine as ſtars for ever and ever, *Revel.* 22. 5. the Saints ſhal raign in heaven for ever and ever; as for thoſe 2000 years *Rev.* 20. they are to be underſtood of the condition of the Saints in this preſent world, when Satan was bound 1000 years that he could not deceive the Nations. *Antidote*

CHAP. XX.

Of Hell.

Truth. BUt the Reprobates, wicked and ungodly men after they have received their fearfull doome, shal go into the everlasting torment of hell fire, prepared for the devil and his Angels.

Errours. There be some that say there is neither Devill nor hell: no Devil or evill spirit but a mans own vile affections: nor hel, but a mans own evill conscience. 2. Others say there is a hell, but not till the day of Judgement. 3. Others, that hell tormen's are not everlasting, but that the damned and devils themselves shall be saved at last: as a Sect of old called therefore *Liberatores* sayd; or as many as in hell call for mercy, say the Turks.

Antidote But, 2 *Pet.* 2. 4. *The Angels which fel at the beginning were cast down into Hel, and delivered into chains of darknesse*, Jude 6. *Everlasting chains*, where, 2 Thess. 1. 9. *Their destruction shal be everlasting*, Mar. 9. 44. *Their worm*

Worm never dyes, their fire never is quenched, Revel. 20. 10. *Are tormented day and night for ever and ever*: there were devils then and a hel from the beginning; into which, with the Devill and his Angels, the reprobates, all wicked men are cast, *Mat.* 25. 41. not for a time but for ever: for out of hell there is no Redemption, *Luc.* 16. 26. betwixt that and heaven there is a great gulf fixt, so that there is no passing between, *Deut.* 32. 29. *Oh that men were wise! then they would understand this, they would consider their latter end.*

CHAP. XXI.

Of Purgatory.

Truth. THere is no other third or middle place between Heaven and Hell, whereunto the souls departed do go: And therefore the doctrine of Purgatory with all its appendices, as pardons, prayers for the dead, &c. are not only fond vain and unwarrantable, but heathenish also, & blasphemous.

Errours. This was a device of the old Heathens; was received among Christians, first by *Simon Magus*, *Montanus*, and other leud *Heretickes*, and is now embraced by none but the *Roman Church*, through the covetousnes and filthy lucre of their Clergy, because it fils not only the Popes coffers, but also the private purse of every mass Priest. The place they say is next unto hell: the pains of it are all one with hell fire, though some mitigate the matter: But King *Henry* the fourth of *France*, resolved this doubt best of any. The time it lasts, is till the day of Judgment, at utmost, no longer; and yet if surviving friends wil pay, the Priest pray, or the Pope but say the word, they may be released at any time sooner. It was invented for the purging of souls departed, which had not fully satisfied in this life.

Antidote But as there be but two sorts of men in this world, so there are but two places prepared for them in the world to come; and as there are but two places, so there are but two ways and gates that lead unto those two places. Whereof you read, *Mat.* 7. 13, 14. If there were a third place, certainly our Saviour, who came to teach, and afterwards sent his Spirit

Spirit to lead us in the way of all truth, would have ſhewed us the way to that place too. But ſeeing the Papiſts themſelves could never yet agree about the place where, the pains what, or the time how long it ſhall laſt; and that the infallible Doctour of the *Porphyry* Chair cannot reſolve it, nor will of his charity releaſe them without money, as they ſay he can for money; we leave it as a heatheniſh and ſottiſh invention: and if there be no purgatory, then pardons, and prayers for the dead are of no uſe; and howſoever the pardons of a ſinful man, or the man of ſin cannot be of any value. An Iriſh Gentleman, and a Papiſt, being upon a former agreement to pay a certain ſum of money to a Prieſt for Maſſes ſaid, for delivering his fathers ſoul out of purgatory; brought the money and laid it down: But quoth he to the Prieſt, be ye ſure now that my fathers ſoul is clear out? Yes, I'le warrant you quoth the Prieſt: Nay then quoth the Gentleman, by my troth I have even done a childs part; if he be out, let him take heed how he comes there again; and ſo putting up his money gave the Prieſt the baffle, Countermining one cheat with another.

If all Papists would serve their Priests so, and Pope too, it would prove the best Antidote against this Heresie: For money is the fuel that feeds this fire, (if it be fire, and not water, as some learned Papists have doubted it is.)

Chap. XXII.

Of Images.

Truth. The worship of Images, Reliques, the Cross, &c. are not only vain, unwarrantable, and contrary to Gods Word, but also heathenish and abominable Idolatry.

Errours. The Papists, not only erect and adore Images themselves, but also accurse and condemn as Hereticks to the fire, yea to hell fire all those that will not do the like. 2. The *Pseudo-Lutherans* retain Images in their Churches, esteeming them not onely as Ornaments, but also as lay-mens books, to edifie, admonish, and put them in mind of some heavenly things, but yet allow them not to be worshipped; doing herein like the *Turks*, who in the sack

ſack of *Conſtantinople*, ſeeing the Temple of Saint *Sophia*, a goodly ſtructure, and the marble pillars enameled and filleted with the pictures of Saints, were loth to deface ſuch goodly pieces, though Images are contrary to their Law, and Religion, but only put out their eyes. Images were creeping in apace here in *England*; and I ſaw once the aſſumption of our Lady wrought upon the Communion Table, or Altar cloth, as it was called, in a Church held in *Commendam*, by Biſhop *Goodman* of *Gloceſter*, which I note above all other, becauſe it is a fabulous legend that the *Papiſts* themſelves ſcarce admit.

The old heathen *Romans* for a long time had no Images, accounting it ſacriledg to preſent heavenly things by earthly forms; ſeeing we cannot poſſibly any way attain unto the knowledg of God, but in mind and underſtanding. *Plut. in Vita Numæ.* The *Turks* have none; nor the *Jews*, as contrary to Gods Law. The ancient Chriſtians would not ſuffer an Image ſo much as in the Church-porch, ſo jealous they were of Idolatry ſtealing in. The *Papiſts* think they quit themſelves of Idolatry, when they ſay they

Antidote

worſhip not the Image, but the Saint or diety in the Image: But the ſame excuſe is made by *Plutarch* for the heathen Idolaters, who were none of them ſo ſottiſh to take the Images of wood and ſtone for Gods able to help them. God forbad not only graven Images to be worſhipt, but alſo himſelf to be worſhipt in the Image. *If we make an Image of the true God to worſhip, then we fall either* 1. *into Idolatry by worſhipping the Image, or* 2. *Errour and Hereſie by aſcribing to God a bodily ſhape, which he hath not.* Abulenſis *in Deut. cap.* 4.

The Images of Saints are not to be worſhipt, becauſe the Saints themſelves are not to be worſhipt. The worſhip of Angels is expreſly forbidden, *Col.* 2.18. and the Angels themſelves forbid it, *Rev.* 19.10 & 22.9. with this Reaſon, becauſe they are our brethren, and fellow ſervants: Much leſs the Sains, whoſe greateſt honor is to be but as the Angels. *Mat.* And the livelieſt picture of Chriſt is in the Scriptures, there he is painted before our eyes, *Gal.*3.1. A man may look upon a Crucifix as long as he lives, and never the wiſer, never the holier.

In

In the Bible you have a ſpeaking picture of Chriſt; in a diſtreſſed brother, a living Crucifix; in the holy Supper, a more lively Image of his death & paſſion, then any painter can deviſe, and ſhew us thoſe holy Myſteries that a picture can never do.

Images, though not worſhipped, yet are not uſeful but hurtful, in the place of Gods Worſhip; the picture of Chriſt is ſo far from putting us in mind of him, that it draws our minds from him, tying our imagination to a corporal object. *Few pray before an Image, but they pray likewiſe unto it, a ſecret belief ſtealing into their minds, that when they look upon it they think it hears them. Auguſt. Enarrat. in Pſalm* 113. And therefore another ſays, it is *Diabolicæ deceptionis inventum*, one of the Divels Arch-cheats.

Chap. XXIII.

Of the Church.

Truth. THe Church is the body of Christ, or the Church is the whole company of Gods Elect called and gathered by his holy Word and Spirit out of all mankinde from the beginning to the end of the world, into one fellowship with Christ, and communion one with another. And although many are called and but few chosen, many are joyned unto the Church that are not united unto Christ, hold outward communion with the Saints that have no inward fellowship with the Son of God, yet we are in charity to account all those for members of the true Church, that are outwardly called, and accordingly make profession of the true Faith, until the Lord the searcher of all hearts, who alone knoweth who are his, do make the truth appear, as he shall do at the great day of his appearing.

Errours. Adversaries to this truth are; 1. Those that say, there is no true Church upon earth

earth, as the Seekers do. 2. Those that would have the visible Church to be voyd of sin and sinners, as the Anabaptists, Familists, Brownists, and all Separatists. 3. That will have the true Catholick Church to be a mixt company of good and bad together, as the Papists do. 4. The same Papists to the great contumely and reproach of Christ advance their Pope to be head of the Church. 5. To uphold their Antichristian Synagogue, among many other they maintain three special errours that are the very props and pillars of the same: *sc.* That the Church cannot err: That the Church is alwayes visible: That the Word and Sacraments are not proper marks of the true Church. 6. The Anabaptists abuse the communion of Saints in the Church, to bring in a community of goods in the civil state, and make all things common.

The word, Church, Chyrch or Kirch we borrow of the Duch, among whom it is commonly taken for *Gotteshause*, Gods house or the place of divine worship. It seems to come of Κυριακη or by contraction of Κυρίου οἶκος the Lords or the Lords house; the material temple is Gods *Antidote*

Gods houſe: *Joh.*2. 16. *Matth.*23.21. and ſo are the Saints too: 1 *Pet.*2.5. *Eph.* 2.22. But the word that properly ſignifies the congregation or aſſembly of the Saints, and is ſo often in the New Teſtament tranſlated [Church] is *Eccleſia*, and this alſo is applied by S. *Paul* to the place of divine worſhip or meeting place: 1 *Cor.* 11,18,22. The name of Church then is not ſo peculiar to the Saints, but that it belongs alſo to the place of their publick meeting, and therefore they are much to blame, that make ſuch a needleſs ado about the word, in deriſion calling our Churches Steeplehouſes &c.

But taking the word only for the aſſembly or company of the faithful, we affirm,

I. Firſt, That there is, and ever hath been a Church upon earth; the Church continued from *Adam* in *Abel*, *Seth*, *Enoch*, *Noah*, and their families, till *Abraham*; In his poſterity to Chriſt; and then the walls of the Church were enlarged by pulling down the partition wall, and calling in the Gentiles: *Matth.*28.19. *Acts* 2.47. *Revel.* 2. & 3. Churches were gathered and confirmed by the A-

poſtles

poſtles; men ſet apart for the work of the Miniſtry; *Acts* 11. & 13. and thoſe alſo had authority given them to ſeparate and ordain others alſo to the ſame work: *Tit.* 1.5. and ſo to continue ſucceſſively in all ages, as it hath done to this day. And now where the ſame Goſpel is truly preached, the ſame Sacraments duly adminiſtred, Beleevers profeſſing the ſame Faith, and ſubmitting to the ſame ordinances, as at this day are in *England, Scotland &c.* there is a true Church of Chriſt as was in the Apoſtles times.

Secondly, The true Catholick Church is the company of Gods Elect only; whereof it is ſaid, that *Chriſt gave himſelf for it*, Eph.5.25. This is the *Church of the firſt born, who are written in heaven*, Heb.12.22. *The body of Chriſt*, Col.1.18. *The houſhold of God*, Eph.2.23, In which is no condemnation, and out of which is no ſalvation: and of this Church, hypocrites or wicked men are not members; for *what fellowſhip hath Chriſt with Belial?* 2 Cor.6.16. This Church is both inviſible and invincible; the gates of hell ſhall not prevail againſt it, *Mat.*16. II.

Thirdly,

III. Thirdly, many are in the Church that are not of it: outwardly called not inwardly: from whence ariſeth that diſtinction of the viſible and inviſible Church: The inviſible are the Elect only, ſo called, becauſe their faith whereby, and the body whereinto they are incorporate are both inviſible. The viſible Church is the whole company of thoſe that joyn in one outward league and profeſſion: The ground of this diſtinction is laid by our Saviour, *Mat.*20 16 and hereunto belongs that parable of the tares, *Mat.*13. whereby we are warned, that although tares may grow, (*i.*) wicked men or hypocrites may live in a viſible Church, yet not to condemn it, or ſeparate our ſelves as the manner of ſome is, leſt we forſake and condemn a company of Gods choſen, but to eſteem it for all that as a true Church, for the better or more principal part, (*i.*) the Elect that are in it; even as S. *Paul* calls the Church of *Corinth* a Church of God, though there were Hereticks, Fornicators and inceſtuous perſons among them.

IV. Fourthly, As the Church is the body of Chriſt, ſo Chriſt is the head of the Church, *Col.*1.18. *Eph.*5.23. And there can

can be none other, becauſe none elſe can give life, ſenſe and motion to that body: and ſo the Pope cannot be head of the Church: Not a temporal or ſecular head, becauſe the kingdom of Chriſt, that is, his Church, is not of this world: Not a ſpiritual head, becauſe he cannot give ſpiritual life and grace: Nor a miniſterial head, becauſe he cannot miniſter the Word and Sacraments to all Churches in the world, neither doth it to his own paſtoral charge; and there can be no other reaſon why he ſhould be called a miniſterial head, but for this miniſtry. He cannot be the Lieutenant General or Vicar of Chriſt: for a Lieutenant ſuppoſeth the abſence of him whoſe place he holdeth: but Chriſt is always preſent with his Church himſelf; and ſo there is no room for the Popes Vicarage.

V. Fifthly, The Churches of *Aſia* and *Judea*, who are now faln and become no Churches, are ſufficient witneſſes to this truth, that no Church on earth is priviledged or freed from errour. Not the Church of Rome; ſpecially being guided by ſuch a head as the Pope is, who being but a man, may err; that man of

of ſin, and cannot but err: moſt of their Popes for many hundred of years have erred, both in matter of Faith and manners; their own Hiſtories teſtifie that they have been Negromancers, Conjuers, Blaſphemers, Hereticks, Athieſts, Adulterers, Murderers, inceſtuous perſons, &c. They have done and do ſtill deny Chriſt, perſecute his Church, condemn his truth, deride his Goſpel, turn his holy ordinances into ridiculous Mock-ſhews: and therefore the Church of Rome can no longer juggle and hide her abominable errours under the pretended infallibility of ſuch a miſcreant.

2. Although Chriſt hath and ever had a Church viſible upon earth, ſome companies of Beleevers making profeſſion of the ſame common Faith, yet it hath and may come to paſs, that either through the infirmity of ſome that cannot diſcern it, the malice of others that will not acknowledge it, or through perſecution being driven into corners, the Church may lie hidden as it did in the days of *Elias*, 1 King. 19.10. that it may not be viſible to every eye: If the Papiſts ask then, where was the true Church before *Luther* and *Calvin*, if the

the Roman Church were not it? We answer, it was in the wilderness; and yet in those darkest times of Popery, it was not so over-shadowed, but that the very flames of persecution did discover what and where it was, plainly discerning the true sheep of Christ from those hellish wolves. 3. The marks or notes of the true Church, are the same whereby it was at first called and gathered, *&c.* the preaching of the Word and administration of the Sacraments: those 15. substituted in their place by the Romanists, are uncertain, and may most of them agree with a Synagogue of Satan, as well as a Church of Christ, as Antiquity, Multitude, Miracles, &c. For that old Serpent had a Synagogue from the beginning: and the primitive Church was a true Church though not ancient: Christs Church is a little flock; and Antichrist come shal with lying wonders &c.

Sixthly, The Church is a spiritual Commonwealth, and the communion of Saints is spiritual, not temporal, in levelling the mounds of private possessions and laying all things common. VI.

Object. It is said, *Act.* 4. 32. *they had all things in common.*

Sol. It is answered *Act.* 5. 4. *Whiles it remained was it not thine own? and after it was sold, was it not in thine own power?* The community spoken of was only of things dedicated to the Churches treasury for relief of poor brethren, there remaining still something to a man that was proper to himself, and a liberty to retain what part he pleased, as is plain. For otherwise, if all things were common, to what purpose are we exhorted to liberality? What need *Paul* work with his own hands? or how could he be burthensom to any one, if all things were common?

Lastly, Though the Church be but one, as there is but one Faith &c. yet it is distinguished into Catholick or Universal and Particular: The Catholick so called, because it comprehends the faithful of all times and places: the particular named according to the place where that part is seated. The Roman Church then is unduly called Catholick, because it is a particular Heretical Church, neither universal nor orthodox: Those are mistaken and to blame that call the Papists Catholicks, because they profess not the Catholick faith, or faith of the

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Catholick Church: neither is their Religion the old Religion, but new and upstart, being a fardel of late humane inventions, not at all to be found in any sacred Record.

CHAP. XXIV.

Of the Sacraments.

Truth. THe Sacraments are holy and visible signes and seals ordained of God, the more fully to declare and assure unto us the promise of the Gospel. The Sacraments of the New Testament are only two, Baptism and the Lords Supper.

Errours. Adversaries are, 1. Those Hereticks both old and new that deny all Sacraments, saying they are of no use in the Church. 2. The Anabaptists think, there is no other use or end of the Sacraments, but only to serve as badges of our Christian Profession. 3. The Papists say the Sacraments confer grace by vertue of the work done. And 4. That there are seven Sacraments of the New Testament; and hold them accursed that

ſay there are fewer, or that they are not all truly and properly Sacraments ordained by Chriſt.

Antidote Although the name of Sacrament be not to be found in the Scriptures, yet we find Myſtery there, a word of the ſame ſignification; and the things themſelves were ordained by Chriſt in the Scriptures: *Math.*28.19. *Go teach all nations baptizing them &c.* Luk.22.19, 20. *He took bread &c. and after ſupper took the cup &c. ſaying, Do this in remembrance of me.* And God hath ordained the Sacraments, not to be bare ſignes, but ſeals alſo and pledges to aſſure us of the promiſes made in his Word; and ſo the Apoſtle *Rom.*4. 11. calls circumciſion, *a ſeal of the righteouſneſs of faith:* Not as if the Sacrament gives ſtrength to the promiſe as weak of it ſelf, but as a ſeal confirms and aſſures it to us.

II. Secondly, Although the Sacraments do not conter grace, yet they are a means to convey it unto us; for being ſenſible elements that may be ſeen, felt and taſted, every ſence is a pipe or conduit, as it were, to draw and convey from the outward element, the thing thereby ſignified

nified to the inward understanding. Yet this is done, not by vertue of the work done, or by uttering certain words, but by the vertue of Gods ordinance and power of the holy Ghost working with the same. If the Sacraments did contain grace essentially within them, as Medicine in a box, then indeed it might follow, that by the outward work done grace should be conferred; but we see the contrary; *That invisible sanctification hath been without the visible signs: and again the visible signes have been given without true sanctification*, Aug. *in Levit. qu.* 84. as we see in the examples of *Cornelius* the Centurion and *Simon Magus*. And therefore also though the Sacraments cannot be despised or neglected (being Gods ordinances) without great impiety and unthankfulness towards him, who by them hath so tenderly provided for our weakness, yet they are not so absolutely necessary to salvation, that without them it is impossible to be saved; for God is above his ordinances, and can save us without them. *It is not the want but contempt of the Sacraments that is dangerous and damnable*: Bernard.

III. Laſtly, There are but two Sacraments only of the New Teſtament; Baptiſm and the Lords Supper; we read of no more ordained by Chriſt, who only hath power to ordain Sacraments; and this was done in regard of our weakneſs that we ſhould not be over-burthened. *Some few ſignes for many were delivered unto us, and the ſame in doing moſt eaſie; in underſtanding moſt holy; in obſerving moſt pure, as are Baptiſm and the Lords Supper*: Auguſt. *lib. de Doct. Chriſt. c.* 9. And therefore thoſe five other Sacraments reckoned by the Church of Rome are not Sacraments of the New Teſtament, neither have any Warrant in Gods Word. For, 1. Penance and Matrimony cannot be Sacraments of the New Teſtament, becauſe they were in being and as neceſſary both before and under the Law as now they are. 2. The uſe of Matrimony belongs to Heathens as well as Chriſtians. 3. The Papiſts contradict themſelves, for they accurſe thoſe that ſhall ſay the Sacraments are not neceſſary to ſalvation: *Concil. Trident. Seſſ.* 7. *Can.* 4. and yet debar their Prieſts from Matrimony, which they account one of thoſe Sacraments; and ſo highly

highly extol ſingle life in all, as if there were no other way to heaven for any. They ſay the Sacraments confer grace, and yet deny Matrimony to their Prieſts, and ſo deprive them of that grace that Matrimony might confer upon them, and ſo keep them honeſt.

Chap. XXV.

Of Baptiſm.

Truth.

Baptiſm is the Sacrament of admiſſion or entrance into the Church, wherein by the outward waſhing or ſprinkling of the body with water, the inward cleanſing of the ſoul from ſin, thorough the ſprinkling of the blood of Jeſus Chriſt, and waſhing of the Holy Ghoſt is ſigned and ſealed unto us. The Baptiſm of Infants is in any wiſe to be retained in the Church as moſt agreeable with the inſtitution of Chriſt.

Errours.

Adverſaries; 1. Some explode Baptiſm quite out of the Church, as ſome Hereticks of old, and now adays do. 2. Others allow it to folk of riper years,

but deny it to children, as the Pelagians did and Anabaptiſts do, and both upon the ſame ground; ſome of them ſay it is an horrible abomination. 3. Some eſteem of Baptiſm as a thing indifferent. 4. The Papiſts ſay it is abſolutely neceſſary to ſalvation, that children dying without it are not ſaved. 5. Laſtly, the ſame Papiſts alſo abuſe and adulterate this holy ordinance, adding to the element of water, ſalt, ſpittle, oyl, &c. uſing tapers, exorciſms and other ſilly ceremonies, in number as they reckon 22. and alſo prophane the ſame in applying it to things without reaſon and life, as bells, banners, ſwords and daggers, and that to bloody ends, &c.

Antidote That Baptiſm was ordained & commanded by our bleſſed Savior is expreſly mentioned *Mat.* 28. 19. whereunto is annexed a promiſe of ſalvation, *Mark* 16. 16. And therefore it is not a thing indifferent, becauſe it is an ordinance of Chriſt, nor yet abſolutely neceſſary to ſalvation, as hath been ſaid before. Baptiſm is called *the lavacre of regeneration*, Tit. 3. 5. and *Joh.* 3. 5. it is ſaid, *Except a man be born again of water and of the Spirit, he cannot enter into the Kingdom of God.*

Not

not that any part of our Regeneration is aſcribed to water, but only by water the office of the Holy Ghoſt is declared; as alſo by fire. *Mat.*3.11. which ſome miſtaking, did brand their children with a hot iron. Though the outward waſhing of water then be not the very waſhing away of ſin, yet it is ſo called, the ſign borrowing the name of the thing ſignified, for the more forcible perſwaſion of our hearts, and ſtronger confirmation of our Faith, that our eyes are not fed with bare ſigns, but preſented with the thing it ſelf, and that our ſins are as certainly done away by the blood of Chriſt, as our bodies are cleanſed by the waſhing of water.

To let paſs thoſe ridiculous toies of ſalt, ſpittle and other ſtuff uſed by the *Papiſts*: the main difference at this day among us is concerning circumſtance of time. The *Pelagians* and *Anabaptiſts* deny Infant-baptiſm, and both upon the ſame ground. With this *Errour* of the *Anabaptiſts*, many godly people are entangled, that are free enough from the reſt of that peſtilent Sect. Their Reaſons are, 1. Becauſe there is neither precept nor example for it. 2. Infants do not

not beleeve, but it is ſayed. *Acts* 8. 37. *If thou beleeveſt, thou mayſt be baptized.*

Anſw. It is anſwered: To the firſt, That there is both precept and example for Infant-baptiſm: the precept is *Mat.*28. 19. the examples are *Acts* 16.15,33. & 1 *Cor.*1.16. where Infants are included as part of the nations and houſholds: and although there be no expreſs command for baptizing Infants, yet ſeeing alſo there is no expreſs exception, they muſt be baptized, or elſe thoſe general precepts and examples, including all, both Infants as well as men, are not followed and obſerved. And if it be ſufficient Reaſon againſt Infant-baptiſm, that there is no expreſs precept or example for it, then let the *Anabaptiſts* themſelves for ſhame leave off that ſhameful ſtripping and dipping their proſelytes, or elſe ſhew me where they have any expreſs command or example for it. Secondly,

Object. They that do not beleeve muſt not be baptized: but Infants do not beleeve; *Ergo.* Whoſoever doth not labor ſhall not eat. 2 *Theſ.* 3. 10. But Infants cannot labour; *Ergo.*

Anſw. Both theſe Arguments are ſomewhat alike, and neither good, becauſe that is drawn to Infants, which

which belongs only to men of years. And indeed this latter is the better of the two, becauſe it hath an expreſs text for confirmation, which the other hath not. But to remove that rub of the *Anabaptiſts* out of the way, concerning the Faith of Infants: We ſay, 1. That they have reaſonable ſouls, faculties of underſtanding and will, which are the ſeat of Faith, and the weakneſs of the Organs cannot hinder the power of the Holy Ghoſt to work Faith in them, if he pleaſe. 2. Without Faith there is no ſalvation; if Infants then have not Faith, the *Anabaptiſts* muſt ſhew ſome other way of ſalvation beſides Faith in Chriſt, or elſe conclude, that all Infants dying are damned; but yet I hope they will not paſs this cruel ſentence upon them, unleſs they provide a Limbus, or place of eaſe for them, as the *Papiſts* do. 3. Circumciſion is *the ſeal of the Righteouſneſs of Faith*, *Rom.* 4. 11. And yet it was adminiſtred to Infants: Infants therefore ought to be baptized; and as good reaſon there is to baptiſe as there was to circumciſe them. 4. We have many preſidents of children that were regenerate and ſanctified; as of *Jeremiah*, *John Baptiſt*, *&c.* who were filled

filled with the Holy Ghoſt from the womb: and if children have the Holy Ghoſt, then they may be baptized. *Acts* 10. 47. *Can any man forbid water, that theſe ſhould be baptized who have received the Holy Ghoſt as well as we?* 5. Our Saviour himſelf teſtifieth in expreſs words, That Infants beleeve in him, *Mat.* 18. 6, And that babes and ſucklings confeſs him, and bear witneſs unto his name. *Mat.* 21. 16. And did grace them with many favours, own them for the children of God, taking them in his arms, laying his hands upon them, and bleſſing them, ſaying, That to them belongs the Kingdom of God: Who then ſhall be ſo bold or impious to refuſe and reject thoſe that our Saviour himſelf received and embraced ſo lovingly, giving ſuch gracious teſtimoneis of them? with whom God entered into Covenant, as well as with their parents. *Gen.* 17. 7. And unto whom the promiſes of God were made, as well as unto them? *Acts* 2. 39.

But (ſay the *Anabaptiſts*) how ſhal we know that children believe? And (ſaith one) If I had a certificate from God, that a child believes, I would not

ſtick

ſtick at his Baptiſme: Let them tell us, what infallible certificate they have for men of riper years? And whether they do not plunge more hypocrites and unbelievers in their flouds, then we ſprinkle at our fonts, is a queſtion to be made. But the *Anabaptiſts* contradict themſelves, croſſing one Argument with another, overthrowing their own grounds, and deſtroying the foundation that themſelves have layd. As for their ſtripping, it is againſt common honeſty and modeſty; and that dipping is not neceſſary to be uſed, is clear by their own Argument, becauſe they have no where one expreſs word of command or warrant for it: And alſo, the blood of Chriſt is called the blood of ſprinkling, *Heb.* 12. 24. And as it was typified under the Law by divers ſprinklings, ſo it is expreſt under the Goſpel by ſprinkling as well as dipping.

CHAP.

Chap. XXVI.

Of the Lords Supper.

Truth. THE Lords Supper is the Sacrament of Preſervation in the Church; wherein by the ſigns of bread and wine, are ſignified, ſealed, and exhibited to every faithful receiver, the body and blood of Chriſt, for his ſpiritual nouriſhment and continual growth in him unto life everlaſting.

Errours. *Adverſaries* of old were many, that did either deſpiſe and refuſe this holy Sacrament, or abuſe or prophane it, either mingling, adding, or altering and changeing the Elements, and ſubſtituting others in their places. But to let them paſs, at this day the principal *Errours* are theſe three.

Antidote The firſt is of Tranſubſtantiation, and that holdeth, that after the words of Conſecration, and by vertue of the ſame, there is a converſion or turning of the bread and wine into the body and blood of Chriſt, ſo that the very true and natural body of Chriſt is corporally preſent

and

and carnally eaten in the Sacrament, the ſubſtance of bread and wine being vaniſht away, nothing remaining thereof, but only the outward accidents to ſerve the ſenſes. The firſt occaſion of this hereſie ſeems to be given by the *Capernaites*, John 6.52. but was confirmed under this title by the Councel of *Lateran*, called againſt *Berengarius* in the yeare 1215; and this is now the opinion of the *Papiſts*, followed with many Blaſphemies, Idolatries, and ridiculous Mummeries.

The ſecond is of Conſubſtantiation, invented by ſome, who, to ſhun the abſurdities of the former opinion fell into worſe, affirming, That the ſubſtance of bread and wine, and of the body and blood of Chriſt, are joyntly, or both together, bodily preſent, and eaten in the Sacrament; the body of Chriſt being in, with, and under the bread. The firſt Author of this opinion, and the time when it began is uncertainly reported; and although it were long before *Luther*, yet it was taken up in haſte by him about the year 1525. is ſtill maintained by his followers, and gave occaſion to continue that bowing and cringing that was

lately

lately used to the Communion Table.

The third is of bare figure, and only signification, affirming, That in the Sacrament there is nothing but bread and wine, bare signs, and no other presence of Christs body but only in figure and signification; so that the faithful receive nothing but naked and bare signs. The foundation of this *Errour* was layd about four hundred years after Christ, by some *Heretick*s, that came as short of this mystery, as the *Capernaites* went too far, making no account of this Sacrament, saying, that it did neither good nor hurt. This *Errour* was set on foot again by *Caroloſtadius*, a rash-brained man, about the year 1524. and is now followed by the *Anabaptiſts*.

Antidote The doctrin of our Church *Art.* 28. is the same that the Apostle delivers, 1 *Cor.* 10. 16. To all the three Adversaries together we say; If there be nothing in the Sacrament but bare signs, why doth our Saviour say of the elements, *This is my body, and this is my blood?* And S. *Paul*, *The bread which we break is the communion of the body of Christ.* If his body and blood be not there at all? And if his body and blood be there corporally and

and carnally, preſent, even whole Chriſt, why then doth our Saviour ſay, *Do this in remembrance of me?* And St. *Paul*, *Ye ſhew forth the Lords death till he come?* 1 Cor. 10. And St. *Peter*, That *the heavens ſhall receive him* to the end of the world. *Acts* 3.21. Refuſing then and denying, both Tranſubſtantiation, and Conſubſtantiation, as more then our Saviour intended in theſe words (*This is my body, &c.*) And alſo bare ſignification as a great deal leſs; we admit and acknowledg Tranſmutation, or a change, and that great and marvellous, in the uſe of the Elements; not in ſubſtance, but in vertue, power and operation. The ſanctified ſigns are, in ſubſtance, creatures; in ſignification, myſteries; in operation, the things themſelves, whoſe names they bear; the change is in their operation and uſe, and therefore alſo in their names: *For Chriſt hath honoured the Symboles with the names, or appellation of his body and blood, not changeing their nature, but adding grace unto nature.* Theodoret in Dial.

In the Sacrament then, there muſt needs be more then bare ſigns, or naked Elements, for how ſhould earthly bread

be an Inſtrument of heavenly grace and life to quicken and ſtrengthen the ſoul, but by ſome great and marvellous change? which change is not in the ſubſtance of the creatures, but in their vertue, power and operation; and ſuch vertue, power and operation could not be, unleſs the very body and blood of Chriſt were truly preſent, truly given, and truly received in the Sacrament: And yet the body and blood of Chriſt is not preſent, given or received corporally and carnally; the bread and wine being turned into the body and blood of Chriſt, as the Papiſts affirm: For, 1. It is contrary to the Scripture, 1 *Cor.* 11. 28. Where after conſecration they are called bread and wine. 2. It overthrows the nature of a Sacrament, for where is no Element, there can be no Sacrament. 3. It is contrary to nature it ſelf, that an accident ſhould be without its ſubject. 4. Experience dayly ſhews, that the Elements by continuance corrupt, by eating nouriſh the body, go down into the belly, &c. which cannot be ſaid of accidents, or of the body and blood of Chriſt. 5. A carnal eating is unavailable to ſalvation, (by the Papiſts own confeſſion) unleſs

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it be done by Faith; but receiving by Faith without carnal eating is available. *Concil. Trident. Seſſ.* 13. *c.* 8. *et Cat. Rom.* Why then is it contended for? Laſtly, It is contrary to their own Canon taken out of St. *Auguſtine*. *Can. Ut Quid.*

But Chriſt himſelf ſaid, *This is my body*, the night before he dyed, no time to utter dark Parables, but plain words. *Object.*

He took the cup alſo and ſaid, *This is my blood*, Mark 14.23.24. If you underſtand it litterally, then the cup and not the wine muſt be turned into blood: but if here be a plain figure, (their ſubtileſt Doctours cannot tell how to avoyd it) then why not a time to ſpeak in figures? Why not (*This is my body*) a figure too? *Sol.*

But when our Saviour ſays, *This is my body*, he doth not intend to ſhew what the bread is, but what his body is; not that the bread is turned into his fleſh, but that his body is food for our ſouls, even as bread is for our bodies: It ſhews not any converſion of one ſubſtance into another, but only the relation that is between them. *He which before called his body bread*, John 6. *doth now call the*

bread his body, that by this change of names We might understand and beleeve the change that is made by grace; and not so much heed the things we see, as mind the the things we see not. Theod. Dialog. 1.

Why dost thou prepare thy teeth and thy belly? This is no meat for the belly, but for the mind; beleeve and thou hast eaten. Augustine in Joan. Tract. 25. ad cap. 6.

2. Consubstantiation is farther from the truth then Transubstantiation; neither so possible nor probable: It is not so likely or agreeable to our Saviours words, who says, *This is my body*, and not, my body is in, with, or under the bread. And yet they are both grosse *Errours*, and the occasions of grosse Idolatry. They are both far from our blessed Saviours meaning, when he spake the words, *This is my body*, from the Apostles sense. 1 *Cor.* 11. From the Judgment of the Ancient Fathers, who call the elements, signs, figures, types,&c. of the body and blood of Christ: and particularly St. *Augustine* says, the words *(this is my body)* are to be understood in a figurative, not a litteral sense. *l.*3. *de Doct.*

Doct. Christ. And besides they are impossible in nature.

But setting aside that barren opinion of bare sign and figure, the question between us and the rest is not about the substance of the thing; for we confess, That the very body and blood of Christ is given and received; all the question is about the manner: they say it is corporally and carnally; we grant indeed it is really, if by really you understand truly, and indeed, but yet that it is spiritual, heavenly, and divine: The matter of the thing present the Apostle shews plainly, 1 *Cor.* 10. 16. But for the manner of presence, we have no such evident demonstration. To conclude, the truth is present with the signs, the Holy Spirit with the Sacrament, feeding our souls with the truth of Christs body and blood; but the invisible working of that Divine Spirit herein is unsearchable, the natural man cannot perceive it, because it is spiritual: Let us firmly beleeve then what we cannot conceive, and rest assured in this truth, that we receive in the Sacrament the very body and blood of Christ by Faith, though we cannot conceive it by sense or reason.

Chap. XXVII.

Of Reformation.

Truth. THere is no particular Church on earth, and never was ſo priviledged, but that it may and many have faln into dangerous Errours both of life and doctrine, as the examples of all both former and latter times have witneſſed; ſo that there is no Church conſiſting of men that may err, but may need Reformation, even as a material building doth need often reparation. And for as much as many horrible abuſes and ſuperſtitions were lately brought, through the deceitfulneſs of ſome, into the Church of England, to the great diſhonor of Almighty God, the decay of piety, and imminent ruine of the true Proteſtant Religion, therefore this preſent Reformation was extreamly neceſſary; and is no Innovation, but a Reſtauration only of our Church to its ancient purity of doctrine, diſcipline and divine worſhip, as it was eſtabliſhed by the noble Princes *K. Edward 6.* and *Q. Elizabeth* of famous memories. Al-

Although this truth be as clear as the light, as ſhall immediately be made appear, and that this preſent Reformation hath caſt out many groſs abuſes, that contrary to the determinations of our Church have been lately put upon us, yet there are divers adverſaries that either out of malice, or ignorance, or both, do ſtill with all their might oppoſe it: And ſo I ſhall reduce them all under three heads: The firſt is of thoſe that do it of pure malice, as all lewd and diſſolute perſons, who hate all reformation whatſoever, that ſhal hedg up their extravagant ways, and give a check or ſtop to their looſe courſes; among theſe we may reckon ſome Papiſts and other Sectaries. The ſecond is of thoſe that do it of meer ignorance, as divers civil Proteſtants, that think no Religion ſo ancient as that they were bred in; and ſtrangely miſtaking Church-men for the Church, take up moſt of their religion upon their credit. The third ſort do it of malice and ignorance both; as divers fiery ſpirits, that think there is no way to reform the Church, unleſs they pull it to pieces, as if there were no way to cure the head-ache but to knock a mans brains out. There *Errours.*

be alſo divers hypocrites that can drive on a reformation for their own ends and advantages, and yet are as great enemies to the truth of it as any of the former.

Antidote I ſhall endeavor to ſatisfie the honeſt Proteſtant, that is engaged againſt the reformation for want of better information, and would ſoon perhaps imbrace the truth, if he were not courted with ſo many lyes, by deceivers that abound in the world. The common complaint and cry is, for the Religion that was in Queen *Elizabeths* time again. And that we have not now the ſame Religion. The Anſwer in brief is, that we have the ſame Religion ſtill, not a new. And that the true Proteſtant Religion which was then profeſt, is now, not altered, but ſettled, being reſtored to its priſtine purity, and purged from many abuſes wherewith it was but lately corrupted. As,

Firſt, Many Popiſh and Arminian tenents were taught and publickly maintained, that are contrary to the doctrine of our Church at firſt eſtabliſhed, as will appear by comparing them with the 39. Articles and the book of Homilies; the nine Articles of *Lambeth*, and other learned writings of our former Biſhops.

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Secondly, Many Crucifixes, Images or Idols were ſet up in our moſt eminent Churches, and moſt eminent places of them; and that partly by connivence, partly by command of men, at that time of moſt eminent place and note, whereby Superſtition was nouriſhed, and Idolatry committed. But now theſe Images are contrary, 1. To the Word of God, expreſly forbidding them: 2. To the judgment of the ancient Chriſtians, Fathers and Councels, with great zeal condemning them: And 3. of our own Church of *England*, as in the book of Homilies and 39. Articles may be ſeen.

Thirdly, The Communion Table was altered both in name and place; from a Table to an Altar; from the body of the Church to the head or upper end of the Chancel, contrary to expreſs order ſet down in the book of Common Prayer, before the communion; where it is ſaid, that the Table ſhall ſtand in the body of the Church or in the Chancel, and the Prieſt ſhall ſtand at the north ſide; which he canuot do if he ſtand cloſe up to the wall: And if it might be placed according to the diſcretion of the ordinary, yet

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he must have more discretion then ordinary that will make the end of a table the side, as one endeavored to do but that his Geometry failed him.

Fourthly, The Bowing used to the Communion Table, was a matter of worse consequence then was commonly imagined; It is the attendant on Transubstantiation and Consubstantiation; It serves to nourish those Errours still in mens minds; ushers in many other Popish superstitions, and is the occasion of gross Idolatry.

Fifthly, The rails, wainscot, and traverse courtains before the Table, as if it were the *Sanctum sanctorum* of the Jews, or a Chappel intended for private Mass; or as if none were holy enough to approach neer it but the Priest: also the Tapers, Copes, Vestments, and many other things, lately used, though they seemed but small matters to some, yet they were not the less dangerous for being little; for like little thieves they crept in at our Church windows to open doors to the great ones: and if these had continued, by this time they would have brought in the whole Mass of Popish Idolatry; and those that plead for them

them, are but the devils pimps that seduce the people, and under the name of things indifferent would lead them a whoring after Idolls.

Hereunto we may add that horrible abuse of Excommunication, the highest censure of the Church, that in the Courts Christian was made a messenger to fetch in fees; and men were cast out of the Church for not comming into the Court: to say no more. Lastly, They err as much on the other hand, and are to be condemned, that scornfully or basely abuse the Church and places set apart for the use of Gods Ordinances, which is seldom done but in open or secret contempt of the ordinances themselves. Let them among other examples remember that of *Julian* unckle to the Apostate, who in contempt pissed against the Communion Table: his bowels rotting out, he voyded his own excrements at his mouth. Our own times have not wanted like examples of mans impiety and Gods judgment. But leaving them to their nasty stables &c. although we know God doth hear us in all places when we call upon him, yet that decent places be set apart and beautified with comely

comely ornaments, is very fit and becoming ſuch holy duties and ſervices.

There is one main rub yet that many ſtumble at, and that is the ſtrict examination of communicants, and ſuſpenſion upon ſome cauſes from the holy communion: to remove this, let them underſtand it is no more but the duty of the Miniſter formerly enjoyned by the Orders of our own Church, as is to be ſeen in the book of Common Prayer: and therefore is no innovation.

Theſe things and the like duly conſidered, we may ſee the Errour of many, who under the name of the Proteſtant Religion, do moſt of all oppoſe it: and think to eſtabliſh the Church of *England* with thoſe Engines that will utterly deſtroy it. Let all true-hearted Proteſtants conſider theſe things, and as they love the Church of *England* their Mother, vindicate her quarrel againſt thoſe that have ſo baſely abuſed her; thoſe crafty chapmen that under the name and authority of the Church of *England*, have cheated the people with thoſe counterfeit ſtuffs, that the Church of *England* never commended but condemned.

If

If there be any other alteration in our Church then what hath been mentioned, It is not of any ſubſtance, but ſome circumſtance: there is no alteration in the body, but in the apparrel; An eminent Doctour of our own ſays (I am ſure no friend to Noveliſm) that Clerical habits & veſtiments are not the body, but ſwadling clothes of Religion; and we know there is a time to leave off ſuch things. And ſo all other Ceremonies were judged alterable by thoſe that firſt ordained them. As the *Philoſopher* ſaid of his ſon, *Scio me genuiſſe Mortalem*; ſo they knew their decrees when they made them were not *Median-Perſian* Laws, but that they might and muſt be altered, if after times ſhould ſee as good reaſon to remove theſe Ceremonies, as they themſelves did to remove many before. *See the Prefaces to the book of Common-prayer.*

But the Biſhops are put down, and that is a great blot to the Reformation. But tell me, did ſtately Palaces, great attendance, and lordly titles, agree with the poverty, meekneſs, humility of our Saviour, whoſe ſervants they profeſs themſelves? And for a farther trial of the lawfulneſs of theſe things, a trial that will

will not deceive. Let a form of prayer be drawn, and therein a complaint unto Almighty God for theſe things, and a ſupplication to reſtore them particularly, and by name, and let me ſee who dares go into the preſence of God with ſuch a prayer in his mouth? Things lawful and conſcionable we may with comfort pray for: but thoſe things that a mans conſcience dares not pray for, his own conſcience condemns for unlawful.

But the Church is trodden down, her lands and goods embeziled, &c. that is the Biſhops Lands, &c. ſtill a ſhrewd miſtake. If they are taken from them, and reſtored to the right owners, that every Church may have its proper maintenance, and they enjoy the means that take the pains; is this ſacriledg or Juſtice? And what was it when the Biſhops, &c. held and enjoyed ſo many tithes and profits, properly belonging to other poor Miniſters, that were Church men, as well as themſelves, and took care of the Churches? So much of their means as is not this way due to others, may well be employed to ſettle a more uſeful Miniſtry, as the preſent neceſſities of the Church every where require.

CHAP.

Chap. XXVIII.

Of Toleration.

THough the Heathen had infinite Gods almoſt, and as many ſeveral Religions, Ceremonies, and forms of worſhip, yet we never read of any contention among them about any difference of Religion; the Reaſon was, becauſe the Gods of the Heathen (as one ſays) were good fellows, and content to ſhare that glory amongſt them, that was none of theirs; but the true God is a jealous God, and cannot endure a partner of that glory, that is properly his own. And therefore there can be no greater Argument againſt the Sectaries, that they are not of God, then their great deſire of Toleration of all Religions. But *Joan. Ult.* a ſmall *Errour* is ſharply taken up; it may warn us, not to ſuffer the leaſt *Errour*, though not fundamental; for, tares, if ſuffered to grow, at laſt will pluck down the wheat. We muſt follow St. *Pauls* example, *Gal.* 1.5. Who would not *give place to falſe brethren, no not*

for

for an hour, that the truth of the Gospel might continue. So we must not give place to any *Errourist:* But as the Apostle says, *Tit.* 1. 11. *Their mouths must be stopt, because their words eat like a canker.* 2 *Tim.* 2. 17. And though small at first, yet will eat out the very heart and life of all Religion at last.

FINIS.